

# IMPROVEMENT ERA



ORGAN OF THE PRIESTHOOD QUORUMS AND THE YOUNG  
MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS  
OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS.

Published Monthly at Salt Lake City by the General Board



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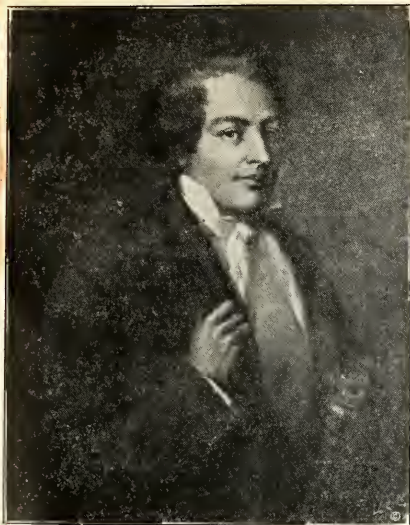
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Elder John I. Benson of Ostersund, Sweden: "The ERA is a never failing friend to the missionaries. How refreshing, after a day's tracting, to read the ERA!"

Elders Jesse Haws and Andrew Schurink, writing from Deventer, Holland, appreciate the ERA very much and call it a wonderful missionary. They find it a great help in their missionary work, and look forward to its coming with eager expectations.

Elder Wallace B. Preston, of the Northern States Mission, writes from Fairmont, Minn., that the missionary work in his district is progressing nicely. He concludes: "The ERA is one of our best friends, in the cause of truth, and we feel proud to leave it in the homes of the people."

The Sixth Annual Review of "The Railroad Red Book," a valuable reference monthly publication issued by the Denver & Rio Grande, has just appeared. This magazine is an exponent of irrigated farming in the Rocky Mountain region, and the Annual Review number contains no less than 103 original articles specially prepared for this issue, which is considered the best of the series, on agricultural, mining, commercial and industrial subjects. Among its contributors are Governor Shafroth of Colorado, Governor Spry of Utah, Governor Mills of New Mexico, ex-Governor Adams of Colorado, C. J. Blanchard, Statistician of the U. S. Reclamation Service, President Lory of the Colorado Agricultural College, Judge Colborn of Salt Lake City, Prof. Merrill and others of the Utah Agricultural College, and W. W. McLaughlin, Irrigation Engineer of the Department of Agriculture.

## IMPROVEMENT ERA, FEBRUARY, 1911.

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JOSEPH F. SMITH,	} Editors	HEBER J. GRANT, Business Manager
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## Tribute to Erastus Snow.

BY PRESIDENT JOSEPH F. SMITH.

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My earliest vivid recollection of Elder Erastus Snow was in the fall of 1848, just after my arrival in Salt Lake valley. I had the privilege of listening to a most excellent discourse by him in the bowery, at the north side of the old Pioneer fort. This discourse so impressed itself, and the speaker, upon my mind, that it and he ever after held a most distinguished place in my memory. As an orator and profound reasoner, I always felt impressed that he had no superior, especially when he warmed up to his subject, and entered into his discourse with the full force and energy of his active and vigorous mind.

As a counselor, his wisdom was manifest from every point of view.

As a colonizer and builder, from the pioneer days to the completion of his work, he was equal to the foremost of his associates. In point of endurance and perseverance in whatever he engaged, he was untiring and almost inexhaustible.

As a legislator or statesman, he was the peer of any of his associates, among whom were the builders of this commonwealth. One of the marked peculiarities of his character was continuity and perseverance in whatever he undertook to do, until his object was attained and his purpose accomplished. Nothing could turn him aside from the discharge of his duty. He was, without doubt, a chosen and an effective instrument in the hand of God for the accomplishment of the mission assigned him, in which he always concentrated his mind, and threw the whole force of his vigorous and noble spirit.

As the head of a numerous family, he was an example to all mankind. His friendship was always true and boundless. I esteem him as one of the great men, not only of the Church of Jesus Christ of Latter-day Saints, but of the world.—*Joseph F. Smith.*





ERASTUS SNOW.

Born November 9, 1818; died May 27, 1888.

# IMPROVEMENT ERA.

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## From Nauvoo to Salt Lake in the Van of the Pioneers.

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The Original Diary of Erastus Snow.

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EDITED BY HIS SON, MORONI SNOW.

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The life of Erastus Snow is too well known to need elaboration here. Suffice it to say that he was born at St. Johnsbury, Vermont, November 9, 1818, and was descended from old New England stock, his first American ancestor being Richard Snow, of Woburn, Massachusetts, who is supposed to have left England in 1635. He was baptized a member of the Church of Jesus Christ of Latter-day Saints, February 3, 1833, and passed through all the trying scenes of the Church in Kirtland, Ohio, in Missouri and Illinois. He was closely associated with the Prophet Joseph Smith and the other leading men of the early days of the Church. He was pre-eminently a leader and organizer of men, and as such took part in the great exodus from Nauvoo to Salt Lake, being in the van of the pioneers. He was ordained one of the twelve apostles at Salt Lake City, February 12, 1849, and from that time on was constantly engaged in colonization and other work of the Church. He died at Salt Lake City, May 27, 1888.

Before proceeding to the narrative of the actual journey of

the exiled Saints across the plains, from Nauvoo to their destined homes on the shores of the wonderful salt sea on the Comb of the Continent, it may be well to go back and consider the stirring events, for a short period, previous to the commencement of the exodus, in the early days of 1846, and which led up to this ever memorable journey.

Commencing with the fall of the preceding year, Erastus Snow records in his diary the following:

Early in the fall of 1845, the spirit of persecution and mobocracy began again to rise and spread itself in Hancock and the surrounding counties, and our enemies were determined, at all hazards, to route and drive the Saints from the country; and they were emboldened in their reckless course from the fact that the murderers of the Saints were cleared, and every outrage upon us was either unnoticed by the authorities of the state, or if they did attempt to afford us any protection, they were not sustained by the majority of the people, and their efforts were so puerile and ineffectual, that they only inspired the mob party (or anti-“Mormons,” as they styled themselves) with fresh courage, and satisfied them of the willingness of both the people and the rulers to wink at their proceedings.

About the first of September, they assembled in large bodies and commenced burning houses, goods, stacks of hay and grain, killing and driving off cattle, and so forth. They continued burning until they had burned out nearly all the branches of the Church in Hancock County, outside of Nauvoo.

At first Sheriff Backenstos, who was a friend of law and order, sought to raise a posse, to suppress the rioters, from the inhabitants who were styled by the Antis (anti-“Mormons”) Jack “Mormons,” because they sought to maintain neutrality between the parties; but instead of succeeding in this attempt, he was pursued by the Antis and compelled to take refuge in Nauvoo, where he summoned the inhabitants as a posse to assist him.

Answering immediately to his call, about one hundred and sixty of us, mounted and well-armed, marched forth from place to place until the rioters were entirely routed and put to flight, two or three being killed and others wounded; and the brethren who



had been left homeless and almost friendless, and many of them sick, were gathered up and brought to Nauvoo.

When the inhabitants of the surrounding counties saw that the Saints, under the sheriff, were clearing the country of the rioters, nine of the surrounding counties were assembled by their delegates in convention and pledged the aid of the counties represented, to assist in expelling us from the country, giving us until the following spring to remove voluntarily and avoid the further shedding of blood. The governor also sent General John J. Harding with a company of militia to the seat of war, who, with his *suite* of officers, instead of restoring the rights of the oppressed, insisted upon our entire removal from the country as the only means of restoring peace.

Regarding this as a door which the Lord God had opened before us by which we could make a peaceable exit \* \* it was unanimously resolved in the councils of the Church to adopt the alternative insisted upon by our enemies; and on the 6th of October it was presented to the Church, in general conference assembled in the first main story of the temple, which building, being inclosed, was prepared with a temporary floor and seats for the occasion, and it was voted unanimously, with acclamation, to remove west of the Rocky mountains. All our influence and means should be devoted to removing this entire people [or all] who should wish to go.

From this time, increased exertions were made throughout the Church to finish the temple, that we might enjoy the benefits and attend to the ordinances thereof during the coming winter. About the first of December, the rooms in the attic story were completed and prepared for the washings and anointings, sealings and endowments, and dedicated unto the Lord for that purpose.

On the twelfth of December, myself and wife, Artimesia, received the first ordinance of endowments, and were called to labor and administer in the temple from that time forth; and I departed not from the temple, day or night, but continued in the labors and duties thereof—with the twelve and others selected for this purpose—about six weeks. Mrs. Snow continued in the female department about a month.

January 23, 1846, I received, with Artimesia and Minerva, the sealings and further endowments.

The Spirit, power and wisdom of God reigned continually in the temple, and we felt satisfied that during the two months we occupied in the endowment of the Saints, we were amply paid for all our labor in building it.

Persecution and individual outrages continued to be practiced upon us. Numerous attempts were made, by hatching up vexatious suits in the state and United States courts, to arrest and imprison the Twelve, probably with the intent to murder them, as they had murdered the prophet and patriarch, thinking thereby to break up and scatter the Church; for by this time there began to be a revulsion of feeling, and it was feared and rumored that an attempt would be made to cut off our retreat to an Indian country. It was, therefore, resolved, about the first of February, 1846, that the authorities of the Church, and as many brethren as could be fitted out and spared, should start as soon as possible in the direction of Council Bluffs, *via* Iowa territory, and through the Pottawattamie nation of Indians, and that the balance of the Saints follow in the spring, as fast as they could get ready.

Accordingly, the work of the temple—that is, the endowments—ceased, and active preparations were made for the move. I was sent to Quincy to make a purchase of goods for the trustees to take with them for the benefit of the company. On my return, being directed by the president to prepare for immediate removal with my family, I effected a sale of as much of my household stuff and personal property as possible, at a great sacrifice, gathered up what teams and provisions I could, and started on the sixteenth of February, leaving my building and real estate to the amount of about two thousand dollars (as did also the most of the rest of the company) at the disposal of Brothers Bobbett, Heywood and Fullmer, the new trustees, elected to remain and complete the lower stories of the temple, attend to the sale of property, and wind up the affairs of the Church in Nauvoo; and from the proceeds of such sales, to assist the poor in following us.

The place of rendezvous for the company was in the timber on the bottoms of Sugar creek, about eight miles west of the Mississippi river, where they began to assemble and pitch their tents

about the sixth of February, but the company did not complete their outfit and get ready to start until the first day of March, during most of which time we had quite as severe winter weather as we had experienced during the winter. We had several severe snow storms, and the weather was so cold that the Mississippi, which had been open so that most of the company had ferried it, closed up, so that the last of the teams crossed upon the ice.

This was a severe time for the women and children at the outset, and would have staggered the resolution of any other people but the Saints; but theirs was the fixed and immovable trust in the Lord our God, and rejoicing all the day long, even under the most adverse circumstances. When crossing my teams over the river, through the carelessness of the boatman, the wagon containing our bedding, clothing, groceries and all our most valuable articles, was capsized into the water, wetting our goods and spoiling much, and well-nigh drowning my eldest child, who was in the wagon at the time; but I made the best I could of the matter, and felt glad it was no worse.

(TO BE CONTINUED.)

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## Do The Thing You Know is Right.

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(*For the Improvement Era.*)

Linger not, my fallen brother,  
 In the dreary vales of sin,  
 Fires within thy bosom smother  
 That the crown of life may win.  
 Fan these fire s with breath of purpose;  
 Turn thy face toward the light;  
 Try again—the Lord will help you—  
 Do the thing you know is right.

O my brother, be not weary  
 Of this ceaseless, raging strife,  
 Though the storm-cloud, dark and dreary,  
 Hover o'er thy path of life.



Far beyond the darkling storm-clouds  
Glow a brilliant orb of light,  
And the God of all the ages  
Bids thee do the thing that's right.

Sensuous sins have robbed thy spirit  
Of its radiant light divine;  
Worldly gods torment and tear it.  
Through thy worship at their shrine.  
Awful is the state of bondage  
That thy fondest hopes will blight—  
You can never be a freeman  
Till you do the thing that's right.

Men may talk of worldly glory,  
And the dread of princely power,  
They may fret, and fume, and bluster,  
Till their weaklings cringe and cower;  
But the man with one conviction  
That is born of truth and light,  
Leads his forces on to conquer,  
When he wields the sword of right.

In the name of all the heroes  
Who have fought for freedom's cause,  
In the name of saints and sages,  
Who received God's righteous laws,  
In the name of bleeding martyrs,  
And the hosts of angels bright,  
I demand of thee, my brother,  
Do the thing you know is right.

Far beyond thy ken of vision,  
Far beyond thy fancy's flights,  
Shines the sun of true advancement  
O'er a vale of sweet delights.  
Linger not, my fallen brother,  
In these dreary vales of night—  
Burst thy fetters! "Be a hero!"  
Do the thing you know is right.

ALFRED OSMOND.

# The Gospel Preached for the First Time to the Ainu.

BY ELBERT D. THOMAS, PRESIDENT OF THE JAPAN MISSION.

Elder M. Stewart Marriott, of Ogden, Utah, who is now presiding over the Sapporo field of the Japan Mission, has just completed a missionary journey which is indeed unique and different from the average, and one which I think is worthy of note by those who are not with us here, as the gospel has, during this journey, been preached for the first time to another of the world's peoples—the Ainu.

The Ainu, improperly, but perhaps better known in the West



AINU GIRLS.

as the "Ainos," are a very peculiar race, now inhabiting only parts of the island or Yezo, in Northern Japan. Formerly, just as our



AINU MAN EATING.

The long stick is used to keep his beard out of his food.

The Japanese and the Ainu kept up a continuous war for many hundreds of years, and it was not until the eighteenth century that the Ainu was completely conquered. Just as America is marked from coast to coast with Indian names, to a certain extent have the Ainu left their names in the different parts of Japan. So far, however, as blood is concerned, the Japanese have been but little, if at all, affected by the Ainu influence. The simple reason is that the half-breeds die out.

The Ainu is the hairiest race of people in the whole world, and their heavy black beards and hirsute arms and legs are a complete contrast to the smooth, hairless bodies of their Japanese masters.

Chamberlain, an authority on things Japanese, says:

They [the Ainu] are of sturdy build, and distinguished by a flatten-

American Indians occupied most of America in a way, just so were the Ainu spread over most of the Japanese archipelago. They are, according to the best authority of today, considered the aborigines of Japan. The present Japanese race had its beginning in the islands in the south-eastern part of the present empire, and they have gradually pressed the Ainu back toward the north and east, until now they live in a completely subjugated condition in the far north of Japan.



AINU HUT.



ing of certain bones of the arms and legs [the "humerus" and the "tibia"] which have been observed nowhere else except in the remains of some of the cave-men of Europe. The women tatoo moustaches on their upper lip, and geometrical patterns on their hands. [All that I have seen, tatoo their lower lip with a like mark, but Mr. Chamberlain, I suppose, would rightly object to calling the mark on the lower lip a moustache.] Both sexes are of a mild, amiable disposition, but are terribly addicted to drunkenness. They are filthily dirty, the practice of bathing being altogether unknown. [Although now the Japanese cleanliness is doing much to overcome this bad custom.]

The Ainu were till recently accustomed to live on the produce of the chase and the sea fisheries. But both these sources of subsistence have diminished since the settling of the island by the Japanese. Consequently they no longer hold up their heads as in former days; and notwithstanding the well intentioned efforts of a paternal government, they seem doomed to disappear, though it is true that during the last dozen years their number has remained stationary at about fifteen thousand. Their religion is a simple nature-worship. The sun, wind, ocean, bear, etc., are deified under the title of *kamui* [god], and whittled sticks are set up in their honor.

While Elder Marriott has never been without money, and has always been within reach of the Japanese excellent telegraph system, which reaches every village in the most sparsely settled part of the country, and by means of which, for seven and a half cents (C. O. D., if necessary) he can communicate with the mission office, one thousand miles away, and receive money by return wire in less than two hours, still, during much of his journey he has—in practice, at least—traveled without purse or scrip. I must take back the scrip part of that statement, for besides his bag, he has taken with him a magic lantern, with a full set of life of Christ pictures, pictures of the Prophet Joseph Smith, and some of the other Church leaders, temples and scenes from Utah, and hundreds of tracts and books.

In all, he has traveled about eight or nine hundred miles, and has been gone about six weeks. During his journey he has traveled by rail, by stage-coach, on horse, in jinrikisha, by boat, both on the ocean and on rivers, and walked far enough in some of his day's journeys for some of us to call to mind some of the experiences in President Woodruff's *Leaves from my Journal*. He

has eaten the foods of the oriental, the occidental and the barbarian, and in his letters he declares that all have been feasts. He has stayed at country houses, fishermen's villages, and slept in good Japanese hotels. At one hotel he stayed for a night and a day, ate three meals, partly foreign and partly Japanese food, the foreign part being beefsteak, eggs and fish, for fifty sen (twenty-five cents)—which shows (now that no election campaign is on) that low prices do not necessarily mean a low scale of living. Fresh fish, good beefsteak and fresh egg meals during the day, and at night a bed with bedding made of the best cotton, and covered with silk instead of ordinary quilting, and clean sheets every night, for twenty-five cents a day is just as good as the same kind of food and the same bed somewhere else for five or six dollars a day, if you let what you enjoy be the standard instead of what it costs.

But to let Elder Marriott tell his own story, according to the letters I have received from him:

"I suppose you will wonder what I have been doing. I will have to tell you about last week, for it certainly has been an interesting one. Brother Matsuki [a young Japanese believer who traveled part of the way with Elder Marriott, and helped him in some of the meetings which he held—he did not go as a regular companion to Elder Marriott, but went on business for his father] and I left Monday morning, and stayed in Asahikawa over night, where we talked with several of the friends whom Elders J. Preston Cutler and Robert H. Barton have made there. Then we went to Nayoru, where we met Brother Osaki. In that town I was invited to play the violin in a benefit concert, and in return for this, they let me speak to the audience and give out tracts. In this meeting alone I distributed five hundred tracts, and had splendid talks with many of the people afterwards. The next night we went to an Ainu village and showed our magic lantern pictures to about one hundred old people and many children, after which we talked with them for about two hours on religion. We had a wild duck supper, our breakfast and a bed here, and it cost us nothing. We held meetings in the school-houses in the villages around here, with an average attendance of about two hundred. \* \* \* \* \*

"Tonight I decided to try a street meeting, so I went down with my violin and played it. The people came together in a hurry. One man tried to get them to go home, but we kept them there, though it was very cold. Brother Matsuki spoke first. About twenty-five grown people were there when I spoke. They came from all over. I stopped for fear too many would come out. I told them about the Bible and God. It has been a new experience for me. I believe that I have held the first meeting among the Ainu people by our Church, and probably the first street meeting in Japan. I believe the elders could go out preaching without money, and have good success, but it is much harder than staying in Sapporo. In the first place, a person cannot get to sleep long enough, and when he does get to sleep his feet stick out on the further end of the bed, giving the cold breezes a good start up his body. \* \* \* \*

"We got in Taikimura tonight, after walking twenty-seven miles. We were pretty tired, as the roads were sandy, and we carried our grips part way. Last night we stayed with ten or fifteen fishermen. The floor was so hard that my bones still ache. \* \* I have been here six days now, and as soon as a boat comes I will leave for Yubari. The boat may not come for three or four days, but I have got to wait, or walk one hundred and fifty miles, or go out of my way a hundred or two miles. I am having a fine time here, I am staying with Sister Kumagai and her mother and niece. They are an ideal family. \* \* \* I have tracted the whole town, and announced meetings, but I don't know how they will come out yet. Brother Matsuki will leave me here. \* \* \* I am quite a rare man up in these parts, that is, they have never seen anybody quite so large before. \* \* \* It is now 2:30, and the next village is ten miles away, so I have decided to stay here over night. I came twenty-three miles today, but rode a horse half way. I decided to go without dinner and ride a horse, and it would only be thirty-five sen difference and be much easier. Anyway, breakfast and supper are plenty. It is surprising how they feed a person up here. I was surprised at the cheapness. Up Asahikawa way it was all eighty-five sen a day, but down this beach it is fifty and sixty sen a day—fine hotel, too. \* \* \* This is a pretty place, down this eastern shore. There are small



towns all along, and the people seem clean and have quite a bit of money, by the looks of their houses, and the way they drink sake (Japanese wine). About one-third of the people are Ainu. Talk about your hairy people—one of them could easily spare several of us sleek-faced people a moustache and beard, and still have enough left for an ordinary man. They farm and fish mostly. The women take the produce to market on dandy little pacer horses. \* \* \* They seem a lazy people. Last night I rode with one on horseback for several miles, and tried to get him to tell me all about his people, but he would not tell very much. However, he told me what they did, and said they “*nihonjin wo kirau*,” (hate the Japanese). They all understand Japanese, and they can grasp my speech better than the Japanese can. They all, without exception, speak Japanese as well as their own language. They even use Japanese when talking among themselves.”

TOKYO, JAPAN, November, 1910.

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## Apostrophe to Water.

(For the Improvement Era.)

BY ELDER JOSEPH E. ROBINSON, PRESIDENT OF THE CALIFORNIA MISSION.

---

### I.

Water!

Thou nectar of the immortals!  
 Sustainer and purifier of living things.—  
 Upon thy face first moved the breath of God,  
 And the world was born of thee,  
 And girdled with thy swaddling bands.  
 Thy mists did freshen Mother Earth  
 And make her fit abode for man;  
 And when he grew unfit for her,  
 Thou didst wash away with floods  
 The stubborn race, and baptized anew  
 The home of embryotic gods.

Thy waves did lave the "Tree of Life,"  
 And gladden Eden's garden;  
 Whilst Adam, with patriarchs  
 Who lived a thousand years,  
 Quaffed thee for their drink,  
 And asked no cups beside.  
 And Noah, with the mighty ark  
 And all its precious burden,  
 Was upborne upon thy breast  
 To peace and safety.  
 Again, when death did threaten  
 From Horeb's rock, thy gracious flood  
 Burst forth by power of God  
 And saved his chosen flock.

Beneath thy crystal tide,  
 The Christ was laid  
 "All righteousness to fulfil," and Saints  
 Were born anew from thy chaste womb,  
 Their sins all washed away.  
 By thy hand the mighty king—  
 The ice—carves out the continents,  
 And paints pictures on the window pane.  
 The Niagara's wondrous force,  
 The dewdrop's gentleness—  
 The Colorado's deepest chasm,  
 And the lines of tears on baby's  
 Face, alike are thine.

II.

Thou dost crown the oldest hills  
 With locks of hoary snow,  
 And gladden all the fruitful fields  
 And kiss the flowers that blow.  
 For thee the wilderness doth sing,  
 And barren places bear;  
 And ships upon thy billows ride  
 In peace and safety there.  
 And in the mists of tears and rain  
 God sets the "Bow of Promise" bright;  
 And Hope is made alive again,  
 And Faith renews her fight.

Oh, who would turn from thee to rum?  
Rum, with its deadly blight,  
That binds the soul for aye to come  
In chains of endless night!  
No nectar of the gods art thou, oh rum!  
But Satan's fatal draught—  
Brewed by the cunning of his hand  
And by his minions quaffed.  
Thou dost not come from "Tree of Life,"  
But Sodom's hated plain,  
And washing not men's sins away,  
Reneweth them again.  
Rum giveth not to soul and eye  
Glad tears of joy and hope;  
But breaketh hearts and damneth lives,  
With fruits for hangman's rope.  
And so, in tears of bitterness,  
Steeped down in wormwood's gall,  
Both Hope and Faith are crucified,  
And Hell would conquer all!

## III.

Fell demon bold, unloose thy hold  
From my loved country's throat!  
Break loose thy bands,  
Let fall thy hands—  
Nor on her writhings gloat!  
For she shall be among the free  
Who put their trust in God,  
Who drink their fill,  
Not from the still,  
But from the Rock and Sod.



# The Nephite Shepherd.

A Book of Mormon Story, in Two Parts.

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BY ARTHUR V. WATKINS.

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## PART TWO.

### III.—Plans of the Secret Band Revealed.

The next day the city was more in an uproar than ever. The streets were thronged with people hastening to the temple grounds. The flat-topped roofs were covered with spectators, viewing the strange sight; and from every door and window, insulting taunts and coarse jokes were hurled at those in the street.

The plans of the secret band were partially revealed. Lamoni, by chance, had overheard a remark of one of the captains, to the effect that a slaughter was planned for those who believed in the tradition that Christ should be born. From other things he had seen and heard, and from the admission of officers themselves, when confronted with the information, he knew that his worst fears would, perhaps, be realized.

Discovering the fact early in the morning, he had, with the assistance of other officers of the church, warned the people of God of the impending danger, appointed the temple as a gathering place, and hence the strange sights.

Families were torn asunder—the sons and daughters of some parents turning against those who gave them birth. No pity was to be shown the aged and infirm, the sick and the helpless, nor even the infant children of the condemned—all alike were to suffer. The believers in the tradition must be wiped out, root and branch.

The grounds surrounding the temple presented a pitiful sight.

Old men and women, almost ready for the grave, were there consoling each other. Many marvelous instances of divine intervention, in their younger days, were related. Middle-aged fathers and mothers, with crying babes in arms, were there, too. Strippling boys and blushing maidens, caring for their younger brothers and sisters, added confusion to the scene. Priests and teachers of the church were laboring diligently to restore order out of the confusion. They comforted and gave fresh hope to the despairing, pointing them to God, as their protector.

Meanwhile, as the day aged, another multitude of an entirely different nature was gathering. Men, armed with axes and swords, and wearing masks, were assembling in front of the Hall of Justice. Surrounding these men was the remainder of the population of Zarahemla, all thirsting for the blood of those huddled together at the temple.

Palestine had her slaughter of the innocents, France, later, her St. Bartholomew's massacre; the Nephite republic was about to have the two in one. Never before, nor since, were so many innocent lives placed on the altar for conscience sake. Will the blow fall? Will the sacrifice be made? The history of the next few hours will tell!

#### IV.—Zira Entrapped.

To the governor's home once more. Zira was at home anxiously awaiting her father's return. Never before had a day seemed so long; never before had she felt so much the absence of her father and Lamoni. She began now to realize her position. The only hope she had for protection was from Zemnarihah. Until now, she had forgotten the appointment in the garden, so overwhelmed had she been with the events of the day, and the terrible things yet to come. The sun was very near the horizon, so she ran quickly into the garden, and as she came near to the meeting place, she saw the figure of a man.

"Zemnarihah!" she cried, and rushed to him. Just as she was throwing herself into his arms, he quickly stepped to one side. She fell into the arms of another. Quick as a flash a hood was thrown over her head, and her hands were tied behind her. Two

men seized and carried her to their hiding place, Zemnariah following.

"Now, my good fellows," said he, "the difficult part is over. Wait here until it is dark, then make haste. Take the secret passage out of the city to the meeting place. Be careful with her, and see that she makes no outcry. Deliver her safely, and the gold is yours."

Commanding them thus, he left them with their charge.

### V.—The Plot Thwarted by the Strange Light.

Far across the valley of Sidon, the sun was gradually sinking. It appeared only a hand high to the hundreds of thousands watching it, and there it seemed to remain an age, as if fearing to withdraw the light that held the demons of hell in check. Slowly the space between mountain and planet grew smaller, until they kissed. Shadows danced across the valley. To the thousands watching breathlessly from the temple, these very shadows took the shapes of mocking devils. They increased. The wishful sighs of more than ten thousand hearts ascended to heaven. The shining planet was now a semi-circle. Every minute seemed an age. The rim was barely visible, the shadows grew deeper and darker. It faded by heart-beats, almost audible, so still was that host. It was gone! Every head bowed in supplication; not a sound escaped the multitude, yet the prayers ascended. The death-like stillness continued a minute—five—fifteen—thirty.

Like a thunderbolt from a clear sky, the blast of a trumpet broke the grave-like stillness. It was the signal for the slaughter!

A mighty shout arose from the oncoming demons. The trampling of feet was heard. Instinctively every eye in the kneeling multitude turned heavenward. Glory be to God forever! Their prayers were answered! The windows of heaven were opened—everything became as bright as noonday!

On a sudden, the tramping of feet ceased. The clanking of steel upon the pavement rang out, and that mighty host of would-be butchers fell to the earth, blinded by the holy light. The cry of the mob died, and once more there was stillness.

Faintly at first, but growing in volume, rose the strains of

music from the temple. The multitude rose to its feet, with the shout, "Glory be to God forever!" The song of thanksgiving rose and swelled as the waves of the sea. Many, overcome by their great joy and the Spirit, were carried away in vision. To others the heavens were opened, the glory of the Almighty revealed.

And thus the night which was as day passed rapidly.

In the meantime, while one multitude was rejoicing, the other was lying prostrate on the earth. The fear of the Lord, because of their wickedness, had overcome them. After the first shock, a few of the leaders might have been seen sneaking away from their fallen companions. Among them were Giddianhi and Zemnarihah, instigators of that terrible plot that had just been thwarted.

Fearing that the vengeance of the people would come upon them, these wretches quickly departed out of the city, making haste to get to their mountain dens of hiding and iniquity.

## VI.—Lamoni Finds and Restores Zira.

Lamoni was almost frantic. He ran back and forth among the people, scanning their faces on his way. No, she was not there; no one had seen her that night. Each inquiry brought disappointment. Where could she be?

Returning again to the governor's home, he searched the house from roof to cellar; but all was as still as a tomb. He called loudly, but a mocking echo was the only answer. Once more he determined to search the garden; perhaps he might have overlooked some secluded spot. He hurried here and there, searched among the shrubs, ran through the flower beds, looked in every corner—but all in vain.

He was on the point of giving up in despair, when a glance over the hedge, separating the garden from the public park, revealed an object that made his heart leap with joy. One bound, and he was by her side. Tearing the covering from her eyes, he exclaimed,

"Zira!"

"Oh, God! why must I be tormented by these?" She gave a start. "Lamoni!"



"Speak, Zira! Why do I find you here?"

"Oh, but the light!"

"Yes, Zira, God is merciful—the prophecy is being fulfilled!"

"After a short explanation, he led her to the house, where a joyful surprise was in store for them; the governor had just returned.

"Father!" she exclaimed, as he pressed her to his bosom.  
"Thank God you are safe!"

## VII.—The Nephite Shepherd Born.

It was now near morning. Lamoni, the governor and Zira wended their way to the temple, to join with the multitude in songs of thanksgiving and praise. At the top of the marble steps leading to the temple door, they stood, side by side, the holy light of heaven illuminating their faces.

"Look!" said Lamoni, pointing to the east, "another day is about to dawn—the day of days, when Christ, our Nephite Shepherd—aye, the world's Shepherd—shall be born!"

All faces once more were turned—not to the west, but to the east. In the place of doubt, there was now a living faith.

As the sun rose into view, the sacred strains of "Hosanna" came from the temple, the gazing host took it up, and made the earth ring with the joyful shout of "Hosanna! Hosanna! Hosanna!" And the voices of a heavenly choir seemed to echo, "Glory to God in the highest, and on earth peace, good will toward men!"

[THE END.]

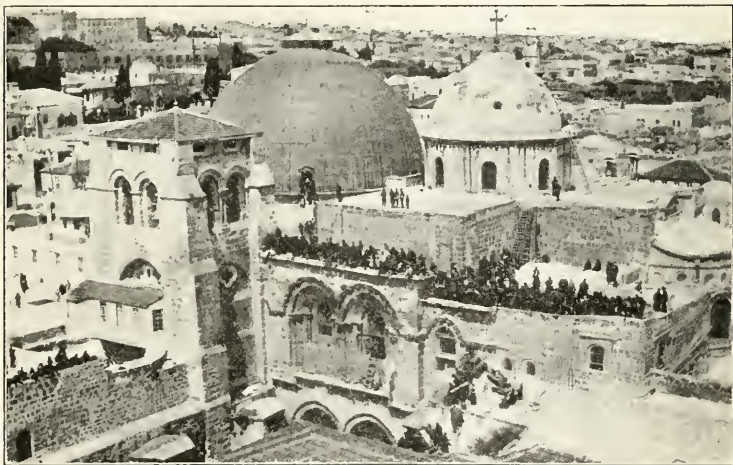


## Pen Pictures of the Holy Land, From Dan to Beersheba.

BY HAMILTON GARDNER.

### IV.—Easter at the Church of the Holy Sepulchre.

If we followed the route taken by our Master after his betrayal, we would go from Gethsemane to the Judgment Hall and (omitting the visit to Herod) follow the Via Dolorosa to the Church of the Holy Sepulchre. We have at last arrived at the most



THE CHURCH OF THE HOLY SEPULCHRE.

The crowds are looking down into the courtyard at the Holy Fire. important of Jerusalem's landmarks. This church, which was begun by Constantine, and has been destroyed and rebuilt at various times since, is supposed to occupy the site of the garden of

Joseph of Arimathæa, Christ's grave, and Golgotha. Whether it really does so or not is, and has long been, a matter of dispute. But it is the final goal of all Christian pilgrims, and the center of the religious worship in the Holy City.

The courtyard of the church is always full of hucksters and peddlers, who do a brisk trade in crosses, rosaries, beads, candles and holy pictures. The Church properly consists of two main parts, a circular-domed building, covering the sepulchre, and a rectangular church built over the garden. The exterior is anything but beautiful. The stone is dull, rough and weather-beaten. But the interior more than makes up for the simplicity of the outside. I remember it as a mass of twinkling candles, gold and silver lamps and candelabra, and richly decorated pictures. The richness and gorgeousness of the decorations are amazing.

Some steps lead from the entrance up to Golgotha, the place of the crucifixion. A marble floor now covers the rock, but three holes show where the crosses stood. Over these the ceiling is completely covered with gold and silver lamps. Behind them is a golden sun about six feet in diameter, whose rays extend in all directions. A picture image of the Virgin Mary also deserves mention. She wears a golden crown studded with jewels, her breast fairly blazes with precious stones, and her fingers are covered with diamond rings. Thus have misguided Christians decorated the place where their Master was crucified as a blasphemer and a criminal. Never did precious metal appear so cheap and so gaudy.

The grave of Jesus was a sepulchre—a sort of rock tomb, with a shelf on one side and a rock to cover the opening. A magnificent marble structure now covers the burial place. One passes through a little room called the Chapel of the Angels, and stooping through a low door, enters the sepulchre proper. On one side is the shelf, where it is supposed Christ's body lay for three days. Now it is all covered with marble, and ever burning lamps of gold and silver hang above it. The pilgrims approach this shelf on their knees, fervently kiss it, spread out shawls and kerchiefs on it, and the priest sprinkles these articles with holy water and henceforth they are regarded as sacred relics.

There are many other traditional sites of Biblical events in

the Church of the Sepulchre, but only a few are worth mentioning, and that merely to give an idea of what is told to the pilgrims. A part of the pillar to which Christ was bound when he was scourged is shown. It is encased in marble, so the pilgrims, being unable to kiss the pillar itself, touch it with a stick, which they push through an opening in the marble, and kiss the end of the stick. In one part of the church is a stone ball. This is actually stated to be the center of the earth, and the poor, ignorant pilgrims devoutly prostrate themselves before it and kiss it. In a cave, below the Church, Helena, the mother of Constantine is supposed to have found the true cross. Three were found, and, being at a loss as to which was Christ's, she placed three sick men on them. One was instantly healed, so she knew the cross he touched to be the true one.

As for the spirit manifest by Christians in the church, it is vastly different from what would be expected in a place they should regard as sacred and holy above all others. Among the different sects there is a continual wrangle and dispute. An example of their disunity is shown in a certain window which has not been cleaned for fifty years, because of the jealousy the attending monks bear toward each other. So it was necessary for the Sultan of Turkey, a Moslem, to arbitrarily prescribe the rights of each church. But even that is not sufficient. On every holiday Turkish soldiers must be stationed in the church to preserve order. At Easter, twelve hundred can be found there, armed and ready for any emergency. I saw one fight break out in the crowded courtyard, between Greek and Russian pilgrims, and the soldiers stopped it by simply clubbing both factions down with their muskets. It is such occurrences that make the Jews and Mohammedans of Jerusalem look down on the Christians with contempt, and that not unjustifiably.

I was fortunate in being in the Holy City during Easter week. At this time the most important religious customs are observed, and the city is crowded with pilgrims. Among all others the Russians are most noticeable. These poor, simple-minded children of the steppes realize a life-long desire in spending two or three months in Palestine. All their journeys are performed on foot, and they suffer untold hardships and privations. But they are ever willing



to offer their hard-earned means to the many shrines throughout the country. Advantage is taken of their ignorant faith and credulity, they are told the most absurd and ridiculous stories, and as a result are plundered and robbed.

On the Friday before Easter I witnessed the ceremony of the washing of feet. On a raised platform in the courtyard of the Church of the Sepulchre, the Greek patriarch washed the feet of twelve bishops, in imitation of Christ washing the apostles' feet. All were clad in richly decorated garments, and the service was performed with great ceremony. The water the patriarch used was then sprinkled on the heads of the pilgrims, and it was amusing, and at the same time pathetic, to see them fight for this holy water.

But the great event of Easter week is the Holy Fire. As early as the afternoon of Good Friday, pilgrims begin to assemble in the Church of the Sepulchre. By Saturday noon it is densely packed. The people all come with candles, and their religious enthusiasm and zeal have reached the highest point. At two o'clock all lights in view of the pilgrims are extinguished and the Greek Patriarch enters the marble structure over the sepulchre of Christ. There, amid the prayers of the priests and the suspense of the people, he is supposed to receive fire from heaven, and his lighted candle is thrust through a small opening. Immediately the wildest confusion breaks out. Every one seeks to light his candle first. The crowd becomes a pushing, seething, screaming mass of religious fanatics. The heat from the thousands of candles is terrific. People lose all control over themselves in their religious frenzy over the possession of fire from heaven. Women faint, men fight and many are often injured. Such are some of the scenes enacted in what to the Christians should be the Holy of Holies—and this description of them is not at all exaggerated.

I have met people who wished they had never seen Jerusalem. The hatred, jealousy and sham they witnessed there was so different from what they expected, that their belief was seriously shattered. And that is only perfectly natural. Very little of the love and humility of which Jesus spoke so much is manifested in the actions of his professed followers in the Holy City today. The fact of an apostasy from Christ's simple teachings was never so

strongly impressed upon me as during the week I spent in Jerusalem. In order to have one's faith strengthened at all by a visit to the Holy City, one must be able to look through the actions of these misguided people and try to view Christ and his teachings as they really must have been. On a hillside overlooking the city, away from the quarrels and strifes of the churches, let us try to imagine the lowly Nazarene preaching doctrines that should influence the world's history more than anything else. Picture his suffering, his death, his resurrection, the struggles of his early followers, the ultimate triumph of his teachings. Who would not view the place with reverence, where such events occurred? Yes, Jerusalem's title is not an empty one. She is, and ever shall be, the Holy City.

(TO BE CONTINUED.)

UNIVERSITY OF UTAH.

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### Zion, Thou Holy One.

(For the Improvement Era.)

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Zion, thou holy one, bright as a star, .  
 Lighting the nations, thou comest afar;  
 Thou art the queenly one prophets of old  
 Saw the far future divinely unfold !

Blossoms of virtue spring up from the sod  
 Into the path where thy white feet have trod.  
 Oh, may thy pilgrimage here never cease;  
 Hail to thy purity, hail to thy peace!

Soon, in the midst of his penitent flock,  
 Jesus, the risen Redeemer, shall walk;  
 Nations shall honor thee, crowned at his side;  
 He is the Bridegroom, and thou art the Bride!

THEODORE E. CURTIS.

# The First Principle of the Gospel.

BY J. B. TOMLINSON.

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What is faith? Faith is belief, with a hope set before us. Example: Jesus said to his apostles, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved" (Mark 16: 15, 16). We see, then, that if we believe and obey the gospel, we have a hope set before us that we shall be saved. Again, (Hebrews 11: 6) "But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Here again hope is set before belief, which makes belief faith. But belief without hope set before it is not faith—no, not even a dead faith. For even a dead faith has hope set before belief. But it is dead, because it has not works.

"For faith, if it have not works, is dead, being alone" (James 2: 17). If a man believes the gospel and does not obey it for fear of being hated by the world, or for some other like reason, his faith is dead, because it has not works. To obey the gospel makes our faith a living faith. Faith in the gospel is a miraculous faith, such as casting out devils, speaking in new tongues, healing the sick (Mark 16: 17, 18; Doctrine and Covenants, Lecture 7: 3; Matthew 17: 20).

Joseph the Prophet said we must have some knowledge in order to have perfect faith. We must know from strong evidence that Jesus' promises are to be relied upon. If so, we can have strong hope that if we comply with them we will be blessed as he has promised we should be. For his promises are what we build our house of hope on, and they are the rock of our salvation;

that by our works in Christ's name we may cast out devils, heal the sick and remove mountains, if we doubt not.

There is another kind of faith—one that removes mountains by pick and shovel, instead of words only. I have faith that I can raise a crop of corn, for I have the substance of a crop of corn—which is the seed-corn—and the ground such as raises good corn—and, besides, I know just how to do it. Therefore, I have faith that I can raise a good crop of corn. Again, I believe that I can make a loaf of bread, for I have the substance of a loaf of bread—which is the flour—and the water to mix the flour into dough. I have the salt to season it, the yeast to raise it, the fire to bake it, and I know just how to do it. Paul may well say that faith is the “substance of things hoped for, the evidence of things not seen;” for without the substance, we cannot have any faith that we can have the things that we desire. For the substance is our evidence and our hope. It is our assurance of the thing we hope for, and without the substance we cannot have any assurance of the thing we desire in our hearts.

What is the substance of eternal life? It is what we build our hopes upon, which is the promise of Jesus Christ to us of eternal life, through obedience to the gospel (Mark 16: 16). Life is in us, if we believe Christ; for he declares that “he that believeth on the Son hath everlasting life” (John 3: 36). Jesus says again: “Verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5: 21). Therefore Jesus’ promise to us through the gospel is our only hope of eternal life, and is the substance of eternal life. We know that Jesus is the Christ, for Jesus has proved himself by signs and wonders; and the fulfilling of the prophecies of the holy prophets concerning him, which is sufficient proof to us that he is the Son of God. Therefore his promise to us of eternal life is a sure foundation upon which to build our house of hope, of life and salvation. The Holy Ghost beareth record of the Father and the Son.



## Ere Life's Fleet Hour Has Flown.

*(For the Improvement Era.)*

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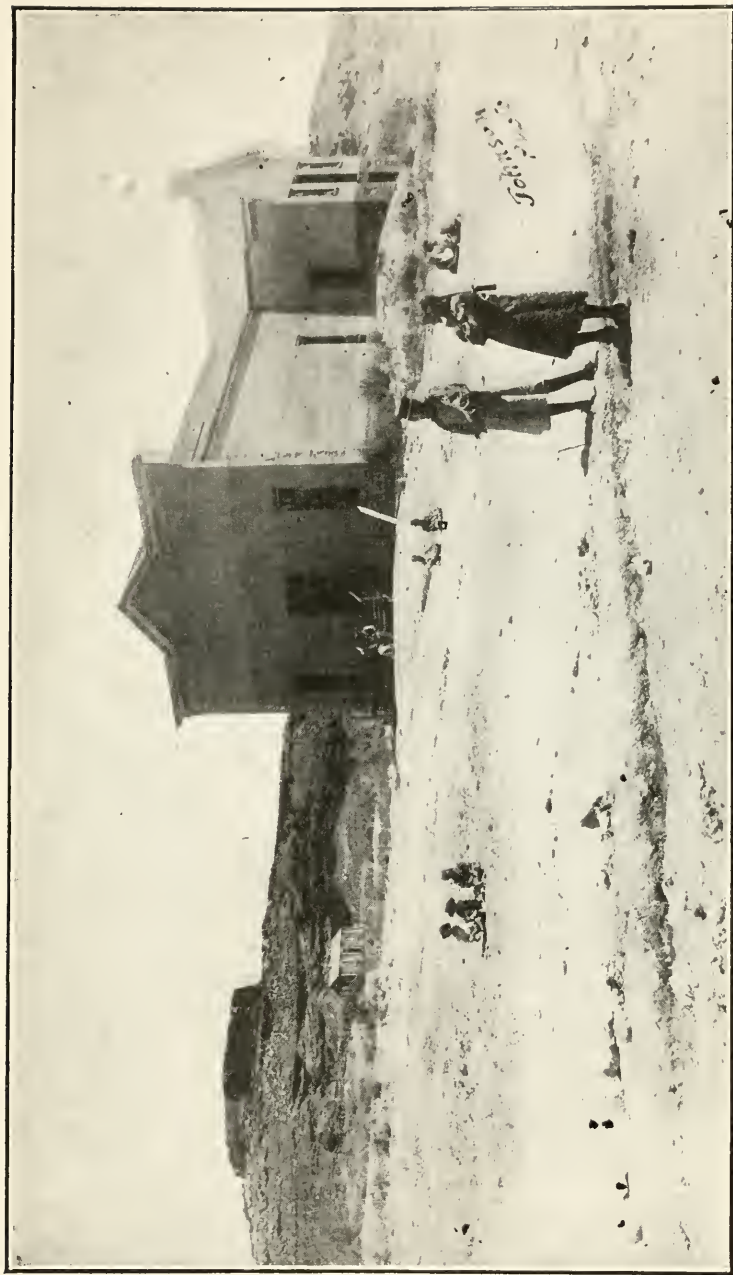
Let us make the pathway brighter,  
Strive to make the burden lighter  
For the hearts that beat so closely to our own;  
Let our life's work be a lesson,  
And to others prove a blessing;  
Let us strive for this ere life's brief hour has flown.

Let us trust in God to guide us,  
And in times of danger hide us  
From the storms that might assail us when alone;  
For his mercy faileth never,  
And his power endures forever.  
Let us think of him ere life's fleet hour has flown.

Let us plant for future reaping,  
Then to trust in God's great keeping  
Every furrow that enwraps the seed we've sown;  
For the planting time is with us,  
But the reaping God will give us;  
Let us think of this ere life's brief hour has flown.

Even though the way be dreary,  
And our feet sometimes grow weary,  
As we travel on, and step from stone to stone;  
Yet above life's mountains rugged,  
With their peaks and cliffs so jagged,  
There is peace and rest when life's fleet hour has flown.

SARAH E. MITTON.



SUGAR-LOAF, 200x600 FEET, ABOUT FIFTY FEET HIGH.

Just North of Social Hall, near St. George.

# President Brigham Young's Excursion Party.

BY SOLOMON F. KIMBALL.

## II.

The party attended one of the most glorious two-days' conferences (September 14-15, 1864) ever held in Southern Utah. Besides this spiritual enjoyment, they feasted upon everything that could be desired in the shape of food. The younger members of the president's party, at the close of this spiritual and temporal feast, were up and doing. The first thing on the docket was a visit to the Sugar-loaf, a huge, square elevation on the hills back of St. George. On the evening before the visit, a picnic party was organized, and by sunrise the ascent was made. The tug of war



MOUTH OF JOHNSON'S CANYON, NEAR ST. GEORGE.

came, however, after the summit of the hill was reached.

On the north side of this monster rock, some enterprising individual had chiseled out from the base to the top of it, niches sufficiently deep to allow one to get a finger- and foot-hold. The men, with considerable difficulty, managed to scale the summit, but the ladies required help. Ropes were lowered to the base, some forty feet below, for this purpose. These were then securely fastened under the ladies arms. As they climbed up, one by one, the men above gently pulled on the ropes, and in this way the ladies were assisted to the summit.



GEN. R. T. BURTON.

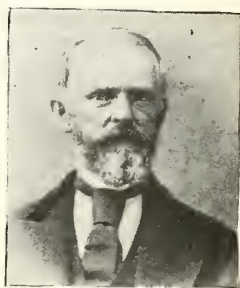
Born October 25, 1821.  
Died November 11, 1907.

seen from this eminence that St. George is really and truly an oasis in the desert.

While contemplating this remarkable scene, peculiar feelings passed through the mind. One's thoughts naturally reverted back to the terrible hardships through which the Latter-day Saints had passed for the cause of Zion, and a spirit of sadness seemed to sink deep into every soul. After several songs had been sung, and a prayer offered, the company enjoyed their luncheon.

The Sugar-loaf visitors then returned to St. George in time to accompany the president's party to Santa Clara, six miles west. Here a Swiss colony of Saints were building substantial homes and surrounding themselves with the comforts of life. Tables were spread beneath a cool bowery, and a late dinner occupied the time of the company for the next thirty minutes or more. After an interesting talk by President Young, all returned to St. George.

At night a grand ball and banquet was given. Brother John T. Caine acted as master of ceremonies, and all had a good time.



COL. JOHN R. WINDER.

Born December 11, 1821.  
Died March 27, 1910.



It was a splendid social affair, and a good spirit prevailed. The Provo band furnished the music, which kept the dancers busy until a late hour.



JOHN T. CAINE.  
Born January 8, 1829.

Strange to say, the spirit of merriment which permeated the party on its way south had disappeared to some extent, and a more serious feeling prevailed. Probably this was due to the great outpouring of the Holy Spirit that was felt by the multitude during the two days' conference which had just adjourned. President Young remarked several times that nothing like it had been experienced south of Salt Lake City. It may be that at this very time the authorities decided to build the St. George temple, the first house of the Lord to be erected in the valleys of the

mountains. Wednesday morning, at ten o'clock, the President's party bade farewell to the good people of St. George and turned their faces toward the north. Arriving at Rocky Ridge, three miles northeast of St. George, they faced one of the steepest and rockiest pieces of road encountered during the whole trip. There was no road to speak of over the ridge, and all but the drivers were compelled to walk.

A mile or two farther, and the company came across an old gentleman with a heavier load than his team could pull over a bad place on the road. President Young stepped out of his carriage, and with a wave of his hand cried out, "Come on, boys, let's help this good old farmer out of his troubles!" In a few moments the old gentleman was on his way again, with a smile playing on his countenance that could be seen afar off.

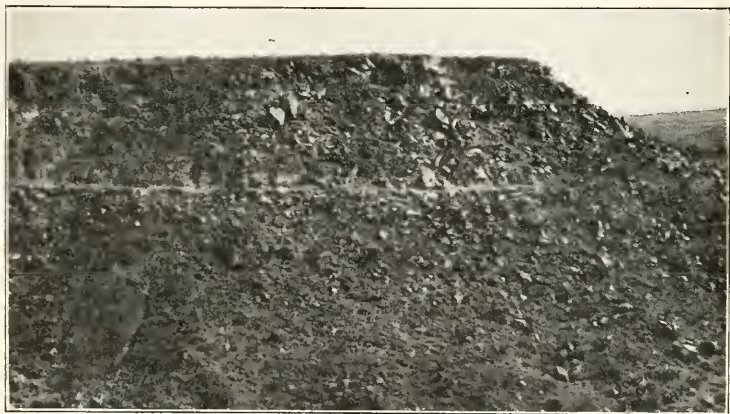


MARY YOUNG.

President Young never passed any one in trouble without lending him a helping hand. He was not only great in big things, but was a remarkable man in small matters. He was extremely fond

of children, and was ever ready to give wise counsel to both the weak and the strong with whom he came in contact. Many a time he stopped his company long enough to investigate children's little troubles, and never failed to send them on their way rejoicing. He generally carried some trinkets along with him for this very purpose. One day he spied some little boys playing marbles with pebbles. He stopped his carriage and gave them a full set of genuine marbles. Even the Indians were not long in discovering the noble traits of this kind-hearted man, and they often laid their troubles before him. He dealt with them a good deal as he did with the children, and they generally went their way admiring "*Peup Captain Bigham*," the man who never talked two ways.

The company arrived at Washington at 12:30, and remained there until the next day, being feasted upon the good things of Zion. Orchards and vineyards everywhere were loaded with the



ROCKY RIDGE, EAST OF ST. GEORGE, UTAH.

choicest kinds of fruit, and hundreds of tons were spoiling for want of help to take care of it. The Lord had surely blessed the Saints throughout this whole region of country, so that a spirit of rejoicing, over temporal blessings, prevailed everywhere.

At supper, the lady of the house asked President Young if he would have a cup of tea or coffee. He said, "Neither; just give me a little hot water in a cup, and I will fill it with cream. With a little sugar in it, this will suit me better than any other drink you

can give me." President Young was naturally a temperate man, but was not unreasonable with others in relation to such matters, and did not consider it unwise for feeble old people to indulge in a cup of tea or coffee when in real need of it. He was a great stickler on the subject of order and cleanliness. Many a quiet lesson he gave the Saints upon these important themes.



DAVID O. CALDER.  
Born June 18, 1823.  
Died July 3, 1884.

The next morning, after prayers, the president instructed the teamsters to get ready for a mountain drive. After breakfast, he led the way over a hilly, sandy country, until he came to a steep mountain called Hurricane Hills. The summit was finally reached without accident, where an hour or more was spent viewing the rugged mountain scenery.

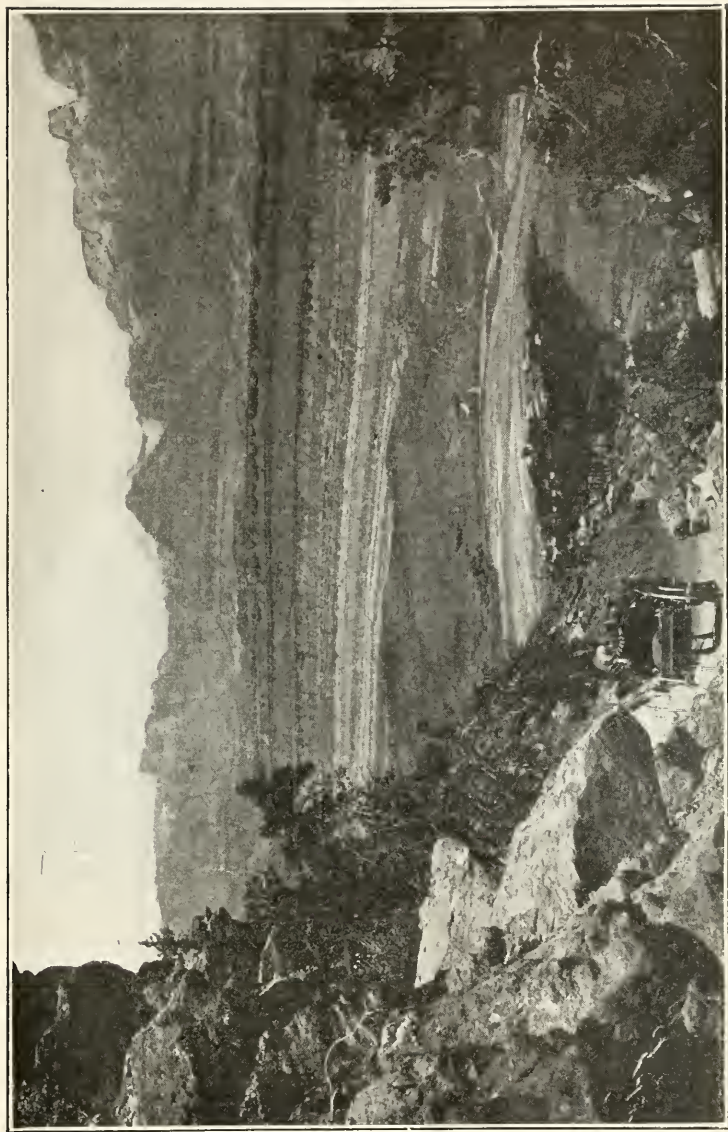
As a diversion, stones were rolled down the rock-ribbed mountain sides. The east side was almost perpendicular, about a thousand feet high. It was an interesting sight to watch the stones as they went bounding, crashing into the big boulders below. It was also amusing to the young people to observe President Young and the apostles taking just as much interest, apparently, in the lively sport as the younger members of the company. The president and his brethren believed that healthful recreation is a part of religious work.



MRS. ANNA H. CALDER.  
Born 1839.  
Died December 2, 1901.

As Apostle Wilford Woodruff was in the act of lifting a large stone from its place, a big scorpion drove its poisonous sting full length into his middle finger, causing a painful sensation to extend the whole length of his arm. A crowd soon gathered around, prescribing all kinds of remedies, but none of them had the medicine they recommended. Some advised the drinking of liquor to kill the poison, and others the use of tobacco. A search was made for both, but not a drop of liquor could be found. They





From a photograph by H. L. A. Culmer.

THE DESCENT INTO GRAFTON,

Showing the town down on the Virgin River bottom, the great Smithsonian Butte in the distance.

were successful, however, in finding a man who used tobacco. A chew of this remarkable herb was bound on Brother Woodruff's finger, and in a short time the poison was killed. The company then drove on to Toquerville, where the remainder of the day was spent in getting ready for a hard jaunt up the Rio Virgen.

The next morning, at 9 o'clock, the president's party began its journey up the river. After a hard drive over a rough road they reached Grafton in time for a late dinner. The scenery along the route was grand beyond description. At Grafton the company remained until morning. A meeting was held in the afternoon and evening. The discourse—a synopsis of which was taken by George D. Watts—delivered by President Brigham Young, here appears in print for the first time:

Brethren and sisters, we have again visited you for the purpose of teaching you and cheering your hearts. We certainly need to be taught in things both temporal and spiritual; but almost everything is temporal that we have to do with. This has been the case with the Saints in all ages. When we read the history of the City of Enoch, we find it a beautiful city. So will it be with the Zion of God in the last days, which we are called upon to build. \* \* \* This cannot be done without temporal labor. We have been here but a short time, and yet you want

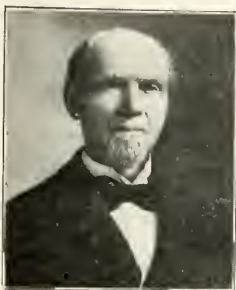


From a photograph by H. L. A. Culmer.

TRIASSIC TERRACES OF THE VIRGEN RIVER VALLEY.



to see Zion in its glory, but it will take the whole people to build up Zion. The presidency and twelve apostles cannot do it alone. We should learn how to build a home, if it is nothing more than a log cabin. Zion will be composed of cities, farms, orchards and vineyards. There must be a place for everything, and everything in its place. This is Zion. North and South America is Zion. We want to adorn this place first, for it is a good hiding place.



HAMILTON G. PARK.

I want you to build on higher ground, above the stream, so that you will not be washed out. \* \* \* By and by, when we come to visit you, we shall come *via* the Sevier river. You will soon have plenty of grain, potatoes and fruit. I wish you to cultivate here everything, and make the earth as beautiful as the Valley of the Nile. When I saw the Illinois prairie, I rejoiced in the Lord to see what God had done; so I feel about this mountainous region. I thank God for the rugged mountains and barren hills, as a defense for the Saints of God.

I want you to pray that you may have the Spirit of God to be with you. I have not been in a house or a congregation in the South, but what I have felt a good spirit there. If it were my lot to live here, I could be happy. I hope that I shall live to see the day when we shall not have sin in our midst. If it were not for the foothold that we have in this strong, mountainous country, our enemies would drive us out; but the country is so barren and rugged that our enemies find no place to get a foothold. The Saints have taken up most places fit for cultivation. How Brother Joseph Smith would have rejoiced if he could have been with us! If we are the people and the kingdom of God that Daniel saw, we are in the place the prophets said we would be. How could we be a stone cut from the mountains, if we were not in the mountains?

I do wish that you would go to work and build some good stone houses for meetings, schools, and a theatre, if you want it. But in all



AGNES PARK.



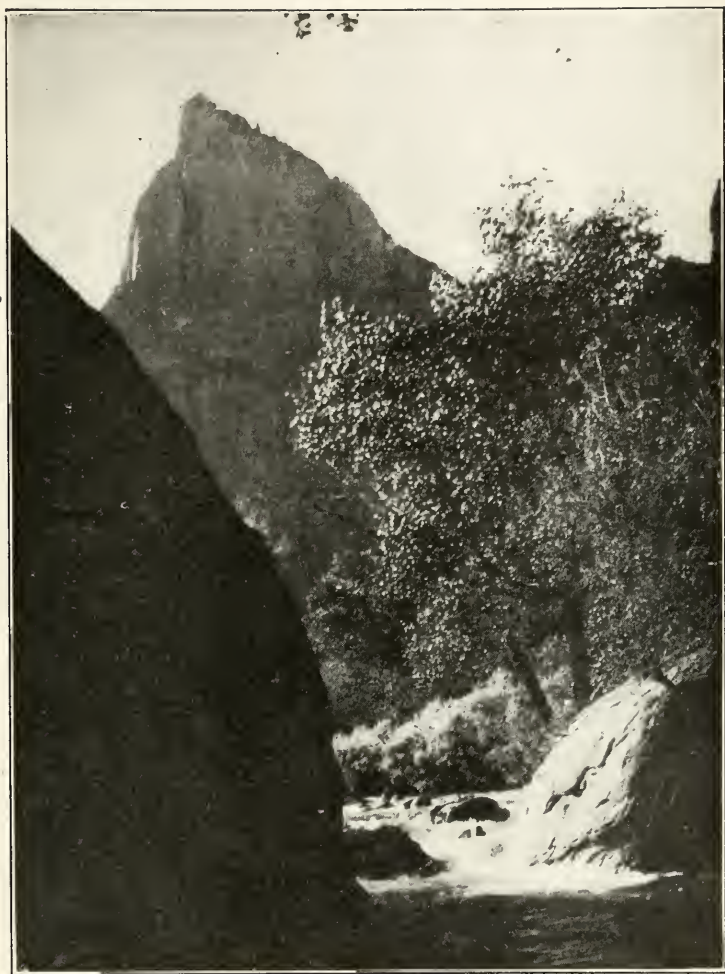
Photo by H. L. A. Culmer.

THE ORGAN, IN LITTLE ZION VALLEY.



From a photograph by H. L. A. Culmer.

TOWER OF ROCKVILLE, FROM CRAWFORD'S RANCH IN LITTLE  
ZION VALLEY.



From a photograph by H. L. A. Culmer.

THE NARROWS, IN LITTLE ZION VALLEY.

your recreation, do not commit sin. Seek to obtain that knowledge which will be useful to you.

Learn architecture and mechanics. Where is the man who knows how to lay the corner stones of the walls of Zion? Any man who wants to leave this country, and not fulfil his mission, let him do it; and any man who wishes to come and settle here, let him do it.



PETER HORROCKS.

the time will come when this order of things will be established. We are still in the school of learning. All the blessings we obtain are the gifts of God. It is the Lord who gives the wheat, and not man; we cannot make a blade of grass grow. I have never sold fruit of any kind from my trees, but have given it away, and my orchards have never failed.

I know how you feel in these small settlements. You do not wish to go to meeting to hear those preach who live with you. You say, "I know as much as he does;" but if you will come in the Spirit of God, and bring it with you, you can edify the people, and all can partake of the Spirit together. May God bless you, in the name of Jesus. Amen.

I have a great deal of temporal business to transact, and when any business comes before me, I attend to it. I know what to do all the time, and when I transact my business, I let it go out of my mind. Then I take up the next thing that comes along, and after it is done, I do not think of it any more.

I shall be glad to see the day when labor will be classified, and we will all fare alike. I shall not live to see it, but



CATHERINE D. HORROCKS.

[TO BE CONTINUED.]



# Joseph Smith, a Prophet of God.

BY ELDER GEORGE W. CROCKWELL.

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## IV.

Let us continue to glance at history to see whether war has been poured out upon all nations, beginning at South Carolina. We have already named some of the wars from 1861 to and including 1873:

1874:

Japan sent an expedition to the Island of Formosa to chastise the natives for outrages upon Japanese sailors wrecked on their shores.

1875:

A Russian army under General Kaufman invaded Khokand, defeated thirty thousand Khokand troops, and captured the capital. At the same time the Khan of Khiva was defeated and was forced to cede the entire eastern coast of the Caspian Sea to Russia.

The British became involved in hostilities with some of the natives of Malacca. The hostile tribes were soon reduced to submission.

The Khedive of Egypt was generally successful in several wars which he waged with Abyssinia.

1876:

Conquests of Prussia in Central Asia ended.

There was rebellion in Bulgaria. It was subdued by Circassian troops.

The war cloud hung over Russia, Turkey, Austria-Hungary, Germany, Italy, France and England. Peace could not be obtained, and the Russo-Turkish war began in Asiatic Turkey, in which Bosnia Herzegovina, Roumania, Montenegro and Servia were combined against Turkey. The Hungarians, Greece, and the provinces of Epirus, Thessaly and Macedonia also became involved before the close of the war.



1877:

The Zulus invaded the Transvaal in South Africa. Great Britain sent in troops and the Zulus were defeated.

This year was the beginning of the Chinese-Japanese war which lasted until April, 1895.

1878:

Revolt against the Turks in the island of Crete. Afghanistan became involved in a short war with England.

1879:

Zululand was at war with England over the invasion of the Transvaal Republic in South Africa.

There was trouble between Chili and Bolivia. Peru formed an alliance with Bolivia.

The Egyptian army forced the Khedive to abdicate.

1880:

The Boers were at war with Great Britain for their independence; after a few battles it was granted under the suzerainty of Queen Victoria.

Russia was at war with the Turkomans in Central Asia.

1881:

There was civil war in Afghanistan.

Chili vanquished both Peru and Bolivia in a bloody war.

1882:

The Egyptians mobbed the Europeans at Alexandria. Great Britain sent in troops and India seized the Suez Canal.

There was a revolt in Herzegovina against Austria-Hungary.

There was civil war in Zululand.

1883:

Rebellion throughout the Egyptian Soudan.

France had war with the Queen of Madagascar, also with the empire of Anam.

The French invasion and conquest of Tonquin during their war with Anam, brought on a war between France and China in 1884.

1885:

Servia waged war in Bulgaria.

The Anglo-Indian army conquered Burmah and it was annexed to the British-Indian empire.

1887:

There was war in South Africa. The British and Egyptians were fighting the followers of El Mahdi.

Osman Digna was defeated by the Abyssinians. Italy also took part as England's ally.

1888:

Thibet, a tributary of China, sent a military force of 10,000 into the small Hindoo state of Thibet.

During the entire year the British and Egyptians were besieged by the Mahdists at Suakim. They were severally defeated in five battles, January 17, July 4, 22, August 3, and December 20.

1890:

An uprising occurred in the small native state of Mainpur, in north-east British India. This was quelled by the British in September, 1891.

Great Britain was also engaged in hostilities in upper Burmah, and had trouble during the year 1890 to 1892 in western and southeastern Africa.

A formidable military revolt in Buenos Ayres which forced President Celman of the Argentine Republic to resign.

1891:

There was a struggle between the Egyptians and Dervishes in Nubia.

A bloody civil war took place in Chili.

There was also a civil war in Brazil.

In the years 1891 and 1895 there was a number of uprisings and outbreaks in Venezuela; 5,000 men were banished for treason.

1892:

President Palacio of Venezuela was overthrown after a bloody civil war of many months.

18

There was war between France and Siam.

Great Britain was involved in war in southeast and west Africa.

A revolution took place in the Sandwich or Hawaiian Islands which resulted in the overthrow of the native Queen.

1894:

The year opened with a violent outbreak in the island of Sicily which was crushed by Italian troops.

Korea was involved in a civil war.

France was at war with the Hoovos and Malagasys.

Argentine, Peru, Colombia and Venezuela had civil war.

1895:

In January there was a revolutionary outbreak in Colombia, South America, which was quelled in March.

In April there was a revolution in Ecuador which resulted in the overthrow of the Government in September.

A revolution occurred in Peru, in May. After two days battle, terms of peace were made and a new government was established.

A number of small rebellions occurred in San Domingo.

1896:

The Armenian massacres occurred in Turkey. Between 5,000 and 6,000 Armenians were killed.

In September the Chilian government sent a squadron to the island of Juan Fernandez to reassert ownership of that island.

1898:

War between the United States and Spain in which Cuba and the Philippine islands were freed from Spanish dominion.

1900:

United States had war in the Philippine Islands.

China had internal war with the Boxers.

There was war in South Africa between England and the Boers.

Russia and China were involved in war. Japan was Russia's ally.

1905-1906:

Russia and Japan had a terrific conflict in which Japan was victorious. Manchuria was also involved.

My time being limited, I have been compelled to give the account of the wars that have been poured out on the various nations since 1861, in a very brief manner. For a more complete and perfect history of the same, I would refer my readers to the *Library of Universal History*, volume 8. The list which I have given you comprises ninety-three nations, as follows:

Abyssinia	Epirus	Madagascar
Acheen	Egyptian Soudan	Montenegro
Argentine	France	Nubia
Armenia	Great Britain	Poland
Austria	Germany	Paraguay
Austria-Hungary	Greece	Philippine Islands
Asia	Herzegovina	Peru
Afghanistan	Hungary	Prussia
Anam	Hindoostan	Roumania
Bolivia	Holland	Russia
Bulgaria	Holstein	Republic of Laplata
Bosnia	Hawaii	Servia
Brazil	Hesse	Soongaria
British Indian Empire	Hoovos	San Domingo
Burmah	Italy	Spain
Buenos Ayres	Island of Sicily	South Africa
Baden	Island of Formosa	Siam
Bockham	India	Saxony
Bavaria	Island of Crete	Sicily
Colombia	Japan	Tonquin
Chili	Juan Fernandez	Transvaal Republic
Cuba	Korea	Turkey
China	Khiva	Turkey in Asia
Corea	Khokand	Turkoman
Central Asia	Mexico	Thessaly
Circassia	Mainpur	Thibet
Darmstadt	Mahdisto	Uruguay
Denmark	Malagasys	Venezuela
Egypt	Manchuria	Wurtemberg
England	Malacca	Younan
Ecuador	Macedonia	Zululand

By this list we learn that war has been poured out on many countries since the war starting at South Carolina. You will note that all the great nations are included. I do not admit that the end has come and that there will be no wars in the future, but I contend that a sufficient number of the nations of the earth have been involved to justify the belief that the other nations which have escaped thus far (and they are few) may be reasonably expected to be added to the list, and thus fulfil the prophecy to the very letter of the word, "and war be poured out on all nations."

Portland Oregon.

(TO BE CONTINUED.)

## The Worth of a Boy.

BY JOHN T. BARRETT.

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I cannot weigh in the same balance with him the paltry metal of silver and gold; he is far more valuable than the mind can comprehend. He is worth your full confidence. Let him know that you trust him fully, with all that is consigned to him.

Let the boy have responsibilities about the place, and know that he is trusted in the work of running the government of home. He will sense it. Speak kindly to him, and I venture to say he will be faithful to his trust. No matter how little it is in the start, let him begin early in life, and then increase his responsibilities year by year. Let him know that he is progressing, as his capacity for managing increases. You will be surprised at his growth, and need have no fears as to his capability of managing a home when grown up, nor fear his neglecting you when silver crowns your brow. You will have a boy who honors his father, for the father honored the son. Remember you do not get too old to "reap as you have sown." Sow confidence, love and mercy, obedience to right government and restraints, among your children, and you will reap like blessings from your field of human souls.

The boy is worth your love—the only thing that will ever knit two hearts together, or a community of hearts. If you cannot win by love, the case is hopeless.

But I know love will win, for it is the only true way. You can't force the child; there is a grand instinct there that will not be forced. Compel him while young, and when he grows up he will tread your aching, bleeding heart underneath his feet. If you ever think to break his spirit with blows or force, you have mis-



judged your material. You cannot make him love you by force; you must cultivate love, and supply the proper soil in which it thrives.

Love is not a soft yielding to all whims and notions, granting the child all it wants. A thousand times no! Love is firm for the right, as experience in obedience to law has taught you the right; but very long-suffering toward all; resting securely in the knowledge that all hearts, no matter how hard, must finally, ultimately be touched.

Rest assured that a boy who goes out from a home where love reigns, longs, like the doves in the evening, to fly back to his window for rest.

Never, while the sun shines or the seasons come and go, tell the boy that your door is closed to him, but far rather say,

"Remember, my son, you go out with your parents' love and their name. To whatever depths you sink, you take two others with you. What stain is traced to you, or is upon you, is upon us. When you are tempted to go wrong, before yielding, remember that you take with you two other bleeding hearts. If you are dishonored, we are. But remember, when entirely satisfied with sin, wherever in life you are; when dreary and lonely; when as low as you care to go; when all forsake you and turn a cold countenance upon you; when you are left cold, naked, bleeding and forsaken by all your pretended friends, remember this solemn promise of two hearts that love you: This resting place is for you, our flesh and blood and bone. Here you will find sunshine from all the shadows, a love to start you anew, and willing hands and hearts who will yet trust you."

Ah, have no fears for a boy who leaves a loving home! All has been done; we can rest assured at any rate, to win his heart to you and right. Time will bring him back, as sure as time is bringing the world back to honor and love Him whom they once hated and despised, but who loved them. Love, given time to work, will surely win; there is no doubt—no other way.

It is a rare case, if ever, when he needs a blow; for when he gets one, it is when the man is red-faced with anger, saying, "What did you do that for? You knew better than that!"

"What is the matter, father?"

But the boy is not given time to explain why. You are angry with him. You are not yourself. Wait until you are cool, and know what you are doing.

Suppose some giant with a telephone pole in his hand should ask you, "Why did you dull that scythe? What did you talk to Neighbor Brown for, when you should be sowing your own fields, or cutting your own hay?"

What would you do? Nine to one you would try to lie out of it. Then don't blame the boy when you, giant like, tower over him with the flame of anger in your face, demanding of him "Why?" and saying, "Didn't I tell you?" Control yourself first, then you may hope to attend to the boy God gave you.

Now, what is he worth in the house? What right have you, mothers and fathers, to build a home and lock the boy out? Why put him in the attic to sleep, using the best rooms for faddy fancies of society? Why lock up the best rooms and live in the shanty with your families? What is the house for? What are those beautiful carpets for? What is that organ or piano for? What that beautiful case of books? Those landscape paintings on the walls? Those closed and darkened rooms where "Don't!" meets the boy at the door, and "You mustn't!" ere he enters? Why those costly draperies and curtained windows? Or that upholstered furniture? If anything is too good for the children, throw it out at the back door, and let the children be at home in the house; and do, for the love of souls, let them be free to have the best the home can afford. No matter what shadows may come to them away from home, let the home be the sunshine of life to them. Let no gilded hall of sin be half so enticing. Children so brought up have no taste for such places or such a life of confusion, hate and sin, as they perceive in such gilded places. The outside of them is close enough for them. Home to them is like the wings of a mother hen to the brood at night, or on chill days—the warmth of love and oneness is there.

Latter-day Saint parents, you must rear these boys. If you doubt the value of this responsibility, leave home for a few months, travel with two thousand of your boys in the world. Go with them among a thousand winds of doctrine, individual ideas and community notions, the popular fancies and creeds of men, the sin

and shame to the right and to the left of them, behind and in front of them—then say, if you can, this is not an all-worthy mission you have!

How marvelous, how much to be wondered at, is it that so few are led away, or even fall! They come back to you men of experience and character, polished by the contact, but, like the rough granite from the quarry, the native beauty brought out by the polishing: holding aloft the banner of the gospel truths; most all of them with belief transformed into a knowledge of that which they teach.

You are producing the world's redeemers. Do you sense the responsibility? Many do—more should. What is the worth of a boy? Where shall we begin to tell of his responsibilities and worth from a savior of souls' standpoint? "What shall we give in exchange for his soul?"

Humbly, but with all the power behind the right of it, let us ask, demand, the rights of the boy! Confidence, love, companionship, consideration—he is worth it all! From the very day you invest, you draw dividends. Happy should he be who has so invested!

PROVIDENCE, R. I.

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## Take Heart Again.

(*For the Improvement Era.*)

Take heart again, think not that all is lost to thee,  
 However great thy burden, rough thy way;  
 The Master knows thy utmost need, and he  
 Will strength and comfort give for every day.

Take heart again, the storms may wage a little time,  
 The lowering clouds their shadows dark may cast,  
 And then for thee the golden sun will shine,  
 Thy pathway brighter seem for darkness past.

Ah, yes; take heart again, my friend, do not despair!  
 Each life doth broader grow from touch of sorrow,  
 If it accepts and graciously doth bear,  
 Whate'er God sends, and trusts him for the morrow.

WATERLOO, UTAH.

GRACE INGLES FROST.

# The Crown of Individuality.\*

BY WILLIAM GEORGE JORDAN.

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## XIV.—Power of Individual Purpose.

Purpose gives a new impulse, a new impetus, a new interpretation to living. Purpose is the backbone of a life of courage. It shows that the highest justification for living is love—in some form. It may be for a cause, a country, an ideal, a family or an individual. Purpose at its best means our kingship over conditions, our mastery over self, our dedication to something higher than self. Fighting for the right, and fighting it to the end. Were we able to follow even a great purpose from its highest flights of effort we might find its nest of inspiration—in the heart of some one of whom the world knew nothing.

Purpose makes man his own second creator, and by it he can make himself largely what he will. He can choose his own realm: he can live contentedly in the mud of low desires like a lizard, or sweep boldly high in the pure, inspiring, bracing air of noble ideals, like an eagle rightfully claiming the mountain tops as its own.

If our aim be low, mean and selfish, bringing out all that is weakness in our nature, an ambition that betrays its method in the despicable things employed to attain it, it is unworthy of our crown of individuality.

Low purpose makes us expert in petty sophistries; it kills natural sweetness and kindness; it raises the moral temperature to a fever heat of "don't care," and lowers the vitality of all our

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\* From *The Crown of Individuality*. Copyright, 1909, by Fleming H. Revell Company.

higher living. This is not the purpose of which we speak; it is individuality at a discount, not at a premium—as we should hold it.

Purpose makes a man a crusader—for something. He seems to grow greater before our eyes in his efforts to reach and grasp the cross of some ideal—though it may seem to us unattainable—when the inspiration and glow of the struggle itself means more to him than even a crown of victory. Purpose is conscious, continuous concentration to attain an end. Before it can be greatest there must be union and unity—body, mind, heart and soul acting together, as the essence of many flowers may be fused into a single perfume.

To many of us the eagles of purpose of the world's exalted great ones may be impossible to us in our present conditions. We may be bound by duties, cares, burdens, the daily problem of mere living that make great deeds difficult. But we can all have purpose, and should have it, and we should live to it at its best. We must finally be judged not by attainments but by the ideals and motives that inspired them. There is one purpose that no one is too humble to live by. It is—"faithfulness in little things." It may be only a new impetus of loyalty, trustfulness and watchfulness in our daily duties.

Employers find great difficulty in getting this very faithfulness in little things. Many of those paid for services are only eye-servants. They are listless, lazy and irritably languid—except when off duty. They regard the repeated instructions as to how certain simple work should be done with an airy nonchalance that is indifferent, imprudent and impertinent. They forget everything except some trifle of personal interest; this is tattooed into their memory. They collapse under the slightest strain of responsibility, like an intoxicated man leaning against an imaginary post. They are a bundle of excuses—where their own failures, foibles or flaws are under discussion.

Workers such as these consider merely getting a maximum pay-envelop at a minimum expense of mental or physical energy. They wonder why some other worker is retained or promoted while they are sure they have worked just as long as he has each day. They forget they have not worked as wide or as deep—they



overlook these two other dimensions. It is the *plus* of purpose consecrated to doing daily one's best with a constantly added increase of ability that makes the real difference. This simple phase of purpose may change the life of an individual and inspire ever higher purpose.

The conquest of a weakness in character, the acquirement of a new language, a concentrated attempt to be of greater usefulness to others in some way, to prove equal to our possibilities as they progressively grow larger under attainment—these may be but purpose in a small way. Purpose unites the separate days of our living by the thread of continuity—as scattered beads from a necklace by the golden strand running through them. A mother may make even the care of her home and her family a *real* purpose if she puts into her labors the best that is in her, ever realizing she has—her crown of individuality she must never forget.

Many men in this life, men of position, power, wealth, and opportunity, are—merely drifting. They are not victors of their course but—victims of the current. They live but have no definite purpose in living. In easy-going, careless, free way they are carried along by the tides of life, with no self-consciousness that they are drifters. Some of them do no defined great evil, but no real good. If they were to do some great evil or fall before some great sorrow or trial it might be the means of startling them into realization, shocking them into vivid consciousness of their lack of purpose. Man does not drift into goodness—the chance port of an aimless voyage. He must fight ever for his destination, ready to battle with calmness and constant courage, against fog, darkness and adverse winds, and dangers that should only inspire to greater efforts.

There is hardly any peril of the sea more dreaded by mariners than a—derelict. It carries no lights on bow or stern, no passengers, no rudder, no pilot, no crew. It is bound nowhere, carrying no cargo to no port. Helpless in itself it is a menace to all others. Human derelicts are those ignored as hopeless by others, but they were first deserted by themselves. Lack of definite, real purpose is the royal road to drifting, desertion and derelict.

In seeking material success it may be necessary to grasp a low rung of the ladder; but on the ladder of purpose begin with

the highest rung your outstretched hand can clasp and hold on til you reach the next. Purpose takes man out of the orchestra of life and puts him on the stage of real action. It makes him part of the real spectacle, not a mere spectator. It gives him a real part to play, one no other could play, in the great drama of humanity.

The great thing in life is not in realizing a purpose, but in fighting for it. If we feel the possibilities of a great work looming large before us and impelling us to action it is our duty to consecrate ourselves to it. Failure in a great work is nobler than success in a petty one that is beneath our maximum of possibility. We have nothing to do with results—they do not belong to us, anyway. It is our duty to do our best bravely and then to rest in the comfort of this fact alone. But be our work great or small let us have real purpose in life and battle for it undaunted to the end.

Purpose at its best must be above and beyond us like the polar star that guides and inspires the compass of the mariner. The world needs, more than talent, genius, wealth or power, men of simple, earnest purpose, men consecrated to daily living in the inspiring illumination of an ideal; men who make each day count directly for something real, who face each day's sunset with new harvests of good for those around them and for the world.

Being good, merely good in a pale, anemic, temperamental way, is not enough. If the world is not daily better because we have lived, if the little circle of those around is not brightened, strengthened, heartened, helped, and some way made happier, by our direct effort in our conscious living, we are not true to purpose or possibilities. We cannot all be Lincolns and save a nation, but we can put the spirit of Lincoln into every trifle of our living—his simplicity, courage, kindness, love, consecration, justice. The greatest good to the world is not the magnificent power of a few great men manifesting it on a colossal scale, but these same qualities in a smaller, humbler way, manifested in millions of simple, unknown lives throughout the world.

(The next chapter in this series, "When we Forget the Equity," will appear in the March number of the ERA.)

## The Fate of the Fords.

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[In a recent settling of an estate, the demand for proof of the death of the Ford boys recalled to the town of Wellington, Kansas, the days of the horse thief, as well as the fate of Governor Ford's sons. The Ford boys, were "Prairie Riders," and fell the victims of Kansas Viligantes. They were sons of Governor Thomas Ford, of Illinois, through whose perfidy the Prophet and Patriarch, Joseph and Hyrum Smith, were cruelly murdered in Carthage jail, June 27, 1844. Mr. Ford acted as governor in 1842-46, and died in Peoria, Illinois, November 3, 1850. The following dispatch, dated Wellington, Kansas, October 15, 1910, and printed in the *Kansas City Star* of Sunday, October 16, 1910, describes, with pictorial effect, what it calls the "finish" of the Fords.—EDITORS.]

Could the occupant of a grave on a lonely hill on the Chikaskia river, a few miles north of Caldwell, speak, or would the years roll backward and lift the veil that shrouds the mysteries of an impromptu execution of three men for horse stealing, and let these men rise from their resting places in the old graveyard in Wellington and talk, the identity and the fate of two sons of the late ex-Governor Ford of Illinois, about whom there has been a lot of questioning recently, would be explained.

In the one instance, a lone horse thief known as Tom Smith was overtaken, while being brought to Wellington by a posse from Caldwell, and hanged to a tree in Ryland's Grove, then a favorite resting place for travelers, on the banks of the pretty Chikaskia river. He was Tom Ford, an alleged son of the then ex-governor of Illinois. He was positively identified.

In the case of the other Ford, who was christened Sewell, and who was Charley Smith among his acquaintances, there was a

triple lynching at the south limit of Wellington, Bill Brooks, an outlaw, and Charles Hasbrook, a young attorney, being hanged with him. This lynching was done by men from Wellington, and at least one is alive and living here, a wealthy man. Another died in the Soldiers' Home at Leavenworth a short time ago. The trio was hanged for stealing horses, and Smith was positively identified as Sewell Ford. He was a younger brother of the man who had been hanged alone. The Ford boys were members of a band of ruffians and thieves, known as "Prairie Riders," which stole cattle and horses at will. The Vigilantes, organized in this county in 1871, and led by Jim Hamilton, later state treasurer, broke up the horse stealing for awhile.

### The Sons of a Governor.

Relatives have been writing to early settlers in Wichita to know of the "finish" of the Fords. Some estate has fallen to the heirs of ex-Governor Ford, and affidavits as to the sons are necessary. These can be supplied by Frank Henderson, a former sheriff. The letters have found their way into the papers, and have been given wide circulation, reviving the tales of the border days when Wellington was a stage headquarters, and Caldwell was filled with a dangerous and reckless bunch of men.

The Fords found their way into Wichita and joined the "Prairie Riders." They rode wild over the country, stealing cattle and horses and driving them to the railroads, where they sold them. The elder Ford strayed as far as Caldwell, in 1871, and stole a horse. He was caught and was given into the hands of Constable George Freeman, who started for Wellington with him.

As they passed "Curley" Marshall's saloon, Ford, who had a few dollars, said:

"Let's go in and spend this for drinks. I won't live to spend it for anything else."

He knew that no trial was necessary to convict him. He had been an old offender, and he realized that his time had come. Freeman accommodated his prisoner, who was in irons, and Ford,

with the nonchalance of a wine agent, waved everyone to the bar. He had no trouble spending his few dollars.

### Taken from the Officer.

The departure from Caldwell was in the evening, a buckboard being the mode of conveyance. Four miles out from Caldwell, a rattle of hoofs behind told of the approach of the Vigilantes.

"They're coming!" said the horse thief to his guardian.

The team was not fast enough for the fleeter-footed bronchos. After a chase of a mile, and the exchange of several shots, the officer and his prisoner were told to alight. While the two men stood over Freeman with drawn Colts, about two dozen took Ford to Ryland's grove and lynched him. The ceremony was brief.

At dawn the next day Ford's body was buried across the river from where it was hanging, a distinction very seldom granted the horse thief. For years the mound was distinguishable, but the rains have leveled it. Ford was described as a good looking young man, about thirty years old, and, like many of the others, would not have been taken for a horse thief.

### Tried to Delay the Mail.

On the night of July 29, 1874, Sewell Ford, Tom Ford's brother, followed him to a horse thief's fate. He, with Brooks and Hasbrook, were strung from a tree on the Hunnewell road, at the south edge of Wellington. They stole horses from a stage barn near Caldwell. They had been in jail in Caldwell, and were brought to Wellington to jail to await a preliminary. Preliminaries in those days of swift justice seldom were carried out according to the program. Monday night the three men were brought to Wellington, and Wednesday night they were hanged. The preliminary was to have been held Thursday morning. Instead of the preliminary, it was a rough burial in one grave the men were given.

The lynching of Ford, Brooks and Hasbrook was the culmination, it is said, of a fight between rival stage companies for the mail contract between Caldwell and Ft. Sill. One company had had it, but the Vail, Williamson & Co. concern had outbid them for it, and were to have taken the mail the first time under



the new contract July 1, 1874. The night of June 30, there was a wholesale theft of horses in the south part of the county. All of the Vail-Williamson horses were stolen, and nearly everyone in Caldwell and vicinity lost horses. The gang had planned, it was claimed, at the instigation of the old stage company, to render it impossible for the new company to take the mail out July 1, and thus invalidate its contract. It would, under the circumstances, revert to the old company.

The raid failed in its purpose. A stage driver took a pony and took the mail out in a gunnysack. Riders were sent in every direction to rouse the people. Pursuit was not easy, because of the scarcity of horses, but finally one man was sent to Wellington to notify Sheriff John Davis, who recruited a company, among whom was J. M. Thralls, once sheriff, now wealthy, retired, and the trail was taken up.

One man near Wellington could not join the posse because his mare had been stolen the night before. She was found seven days later tied in some trees almost starved to death. The Caldwell horse thieves had planned to stop pursuit. Many people found their horses staked in out-of-the-way places. At Caldwell, the trail of the horses and mules led south. Pat Hennessey, who was found dead by his freighting train about this time, was killed by this gang of horse thieves, the old settlers say. A few days afterwards, near Garfield, Kansas, the Wellington posse came upon the Vail-Williamson horses and mules, and one man called "Red" herding them. He was killed in an interchange of shots. Two others, Granger and Williams, escaped. They had a wagon belonging to Hennessey with a big load of provisions. He had been headed towards Colorado to dispose of the stolen stock. Granger and Williams never were caught.

### The Trio Was Watched.

When the posse returned to Caldwell and told of its success, the people began to watch Brooks, Ford and Hasbrook, who had been known to associate with Granger and Williams. All had claims near town. Hasbrook, and a man named McClain, ran a dug-out saloon and eating-house. It was decided to arrest and

prosecute them. Hasbrook and Ford were taken easily. Brooks was troublesome.

The three men were kept in jail at Caldwell until they could be brought here. They were given a promise of fair preliminary. Hasbrook, the attorney, said he could prove an alibi. However, he was known to have been in other bad deals, as had his companions.

There were two nights of intense excitement in Wellington, preceding the lynching. Everyone knew it was coming, and stayed up two nights to watch. The third night the town had quieted down. The Vigilantes were called together, and a hasty trip made to the old frame jail.

It was the work of a few seconds to get possession of the prisoners. Silently the mob did its work, but a crowd soon gathered, following the mob to Slate creek. It was a dark night. The road to the scene of the hanging was, and is, a much traveled one. Pickets were posted to keep the curious back. Brooks was hanged first. When the crowd voted on him, there was a multitude of "ayes." He died without a word. Ford came next, and he died game. But Hasbrook put up an eloquent appeal for his life. He said he was not guilty, and asked for a hearing. The vote was taken. "Aye, aye!" came feebly from several throats.

### Afraid to Vote to Save Him.

"Any one in favor of not hanging this man say 'no,' " came the hoarse voice of the Vigilantes' leader. There was no response, and Hasbrook was told he must die. Had there been a dissenting voice that night Hasbrook might have lived. He said if he ever got out he would leave Wellington and vicinity and never come back.

Hasbrook was asked if he had any word to send to his relatives, and he replied that he had not.

"I would not have them know this for the world!" he said.

"Pull away!" said the captain to the men who had hold of the rope. And shortly the young lawyer was dead.

## The "Mormon" Exodus.

BY THOMAS L. MARTIN.

[For years the Y. M. M. I. A. of the Alpine Stake of Zion have held an annual oratorical contest. The ward associations have try-outs which culminate in the selection of two or more of the best speakers or orators, who are chosen for the stake contest. In the spring of 1910, the author won the first prize—a silver loving-cup—over several others. The contests grow in usefulness and interest each season.—EDITORS].

One of the most interesting subjects of study, in these days, is the Anglo-Saxon people. Drifting back over the pages of history, into the dawn of the life of that people, we find a spirit manifested worthy of admiration.



THOMAS L. MARTIN,  
Winner of the Silver Loving  
Cup.

Under the leadership of King Alfred, while still in their infancy, they demanded their freedom with heroic determination. Again, following up the pages of history, we see them at Runnymede, frustrating the tyranny of their king, and making their rights more stable. A little further along, and their descendants, the Pilgrim Fathers, forsake all that is dear to them, that they may have freedom of conscience and liberty of action in the highest degree. Again, we see the offspring of that same people assert themselves, in the year 1776, with the dignity of kings, in the Declaration of Independence. What is grander? Where do you

find a race of more determination, more integrity, more self-sacrifice than the genuine Anglo-Saxon?

But we shall yet see a people more determined than the followers of Alfred; more grateful than the Pilgrim Fathers; more heroic than the intellectual giants of 1776. I say we are to see a people, descendants of the Anglo-Saxons, grander, more noble, and whose mission is even greater than that of any other people who ever existed—it is the people commonly called "Mormons."

In the beginning of the nineteenth century, a child, who was to usher in the dispensation of the fulness of times, was born. He became the founder, through the Lord, of their religion. When fourteen years of age, he startled the world with the declaration that he had been visited by an angel. He was called a dreamer, a visionary; his best friends turned from him, but he still held to his declaration. Choice characters of the nation quickly came to his assistance, and they formed, by command of God, an organization called the Church of Jesus Christ of Latter-day Saints.

The gospel of Jesus Christ which they represented was preached to the nations of the earth. The command, "Come out of her, O ye my people, and be not partakers of her evil deeds, that ye receive not of her plagues," was quickly complied with, and in a few years the "Mormons"—for so they were nicknamed—comprised many of the sturdy men and women of the old countries. They settled in the state of Missouri, minding their own business, and worshipping God according to the dictates of their own consciences.

Little did the people of the world know of the greatness of this heroic few. Little did they know that they formed the nucleus of one of the greatest organizations of people that ever existed. Little did they know that the Saints were to fulfil the prophecies uttered by the prophets of Holy Writ.

It was not destined that this little band of people should live without molestation. Satan was determined to frustrate the plans of God. He inspired the neighboring people with the spirit of persecution. Their prophet was taken, on false charges, before the courts. The people were falsely accused of theft and other crimes. Persecution became so unbearable that they were compelled to flee for their lives. Judges, governors, and a president

were appealed to, without avail. The answers to their pleadings may be summed up in the reply of one of them: "No; your cause is just, but we can do nothing for you." Their only alternative was exile to a neighboring state.

Falsely branded with the name criminal, the whole people were driven from their homes, in the dead of winter. And this in civilized America!

The sick were dragged from their beds into the midnight air, and forced to seek shelter in some neighboring forest. The shivering children were homeless, except for the tender arms of a suffering mother. Thus this little band of exiles was pursued by merciless oppressors. They left the tracks of their bleeding feet upon the snows of their pathway. Plundered, shivering, homeless and heart-broken, they sought refuge in the neighboring state of Illinois.

This friendless, bewildered, downtrodden people built the city of Nauvoo, where for a number of years they prospered and worshiped God in peace. But Satan saw that his plans were again threatened, and into the hearts of the people of Illinois—their one-time friends—he awakened a murderous spirit. His determination to destroy this religion led to the martyrdom of the prophet and leader.

But did the enemy accomplish his purpose? No! Did that act have any effect upon the Saints? Yes! Their resolution to conquer was redoubled; their Anglo Saxon spirits, upheld by Almighty God, created in them a more vigorous determination. Another leader, as true as the martyred prophet, was raised up to lead them onward, and to show that the work of the Lord would flourish in spite of all opposition.

But persecution still continued—banishment seemed inevitable. Their only refuge, therefore, was to flee into the trackless deserts of the West, beyond the reach of their oppressors.

And so, while Missouri was dividing the property of fourteen thousand people recently expelled; while Illinois was trying to cover up the blood of the murdered prophets; and the people of the country were looking on with silent indifference, this wonderful people, undimmed faith in God their only stay, were wending their way westward beyond the pale of civilization. Bare-footed,



with scant food and meagre clothing, they trudged onward, trusting in the providence of their Maker for assistance and protection. Their food was often roots and thistles, their only bed the hard, cold ground.

During their pilgrimage in the wilderness, war broke out between the United States and Mexico. The president of our country sent a messenger to President Brigham Young, asking for five hundred volunteers. In spite of the fact that these people had been thrust out of two states into exile; in spite of the fact that their appeal in sore affliction, to governors, judges and president had been ignored; in spite of the fact that they were marching through a country full of uncounted dangers, and were enduring hardships which at times threatened their very existence, yet came their country's call for five hundred of their strong men as volunteers for war. They had sufficient cause to turn a deaf ear to that appeal, but their patriotism overruled their outraged feelings, and Brigham Young cheerfully granted the request. In doing so, he said that if he could not find enough young men to fill the ranks, he would call upon the old men, and if there were not enough of them, he would call upon the women! Think of these people forgetting their wrongs and thus kissing the rod that would seem to smite them. You may search the records of the ages as far back as you may, but never find an example of patriotism its equal.

The five hundred volunteers proceeded to the front, and the remaining pilgrims continued their weary journey, until, after months of toil and hardship, they were rewarded by looking from the mountain tops over the sleeping Salt Lake valley—seemingly an eternal desolation, yet a home! A home where they could live in peace, unmolested, and worship God according to the dictates of their own consciences—a home that would henceforth be an asylum for the poor and oppressed.

In a short time a new civilization was brought forth; water in abundance moistened the parched desert, and this poor and driven people began life anew. Brigham Young, their able leader, planned a city. By the united efforts of the pioneers, upheld and strengthened by Providence, a city, surrounded by these mighty hills, was founded.

Do we find them now settling down in idleness? No! The hands of both men and women were made active through resolute determination, and, as the city grew, a line of thriving settlements began to radiate throughout the land. They soon formed the Territory of Deseret.

They have for generations continued to live together, attending to their religious duties, full of devotion, industrious, called by their enemies the filth and dross of the world, but willing to bear the contumely for the sake of their religious ideals. Unjustly called by every despicable name imaginable—low-bred, deluded, fanatical—yet these gray-haired men and women, stooping through incessant toil, have proved themselves heroes and heroines, full of religious faith and morality. Chosen from the ranks of the meek and lowly, like the apostles of Christ, through their humility, and by the exercise of virtue, they have exalted true manhood and womanhood, which should compel the civilized world to bow to them in reverence. Built upon such foundations, the rising generations, partaking of that same spirit, should today uphold the highest ideals of righteousness, virtue, integrity, that the world has ever known.

Their work is not going to vanish as the pioneers leave us. No; the rising generations are proving to the world that they are well worthy of such noble ancestry. The work of God is going onward. Hundreds and thousands of noble young men and women are traveling over the world with the message of life and salvation, and finding joy in their missions, even though they find rest upon the grass by the wayside, and their roof be the starry firmament.

I said, to begin with, that we were to see a people more determined than the followers of Alfred; more grateful than the Pilgrim Fathers; more heroic than the intellectual giants of '76. Now, what people have shown more determination than the "Mormon" pioneers in their enforced march across the plains? Who show more gratitude, today, than this people who are sending out, year after year, hundreds of young men to give to the world the saving doctrines of the gospel of Christ? Search the world for a band of people more unselfish, more desirous for man's exaltation! You cannot find them. They are without an equal in

this world's history; they are the Lord's chosen people—chosen to establish the work of God in these last days. They are being recognized by the people of the world, and will continue to be recognized until they establish the standard of Jesus before all the inhabitants of the earth.

Let us ever take advantage of the heritage which this noble band of pioneers have left us. May we prove to the world that we are well worthy such noble ancestry. May the ideals and character of this people ever be so embodied in our lives that all men who come in contact with us may be elevated to a higher plane of morality, and have a clearer vision of the purpose of human life.

AMERICAN FORK, UTAH.

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ELDERS OF THE RHODE ISLAND CONFERENCE, INCLUDING THE STATE OF CONNECTICUT.

Back row—left to right: Heber C. Foulger, Ogden, Utah; A. Rowley Babcock, Lost River, Idaho; Heber C. Tippetts, Lowell, Wyoming; Edw. V. Snow, St. George, Marcellus Johnson, Ranch, John N. Smith, Granger, Utah; George L. Hatch, Safford, Arizona. Front row: A. Le Roy Staker, Teton, Idaho; Charles T. Marsden, Cardston, Canada; H. Edwin Johnson, Goshen, Idaho; President John T. Barrett, Salt Lake City, Ross Bartlett, Vernal, James C. Glover, Farmington, Utah.

## A Character Test.

BY JAMES G. DUFFIN.

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“We believe in being true.”—*Articles of Faith.*

True to what? True to ourselves. He that is true to himself is true to his God, he is true to his family, he is true to his country, he is true to his brethren, he is true to every principle revealed from heaven. Be the call from his church, or demand from the state, the man of integrity can always be depended upon to give full measure to any requirement made of him. In time of trouble his first thought is not of himself, but the good or protection of others. No thought of disloyalty finds a resting place in his mind, no traitorous feeling finds expression in his soul. Not only does he “*believe* in being true,” he *is true*.

It is said that talent is developed in time of peace; character, in storm. The character that makes the traitor possible is not developed in the storm—the storm but furnishes opportunity to give expression to that which is in the heart. “In all your kickings and flounderings,” said Joseph the prophet, “see to it that ye betray not Jesus Christ, that ye betray not the revelations of Jesus Christ, that ye betray not your brethren. All other sins, save that of shedding innocent blood, are not to be compared to that of being a traitor.”

Troubles have come upon the Latter-day Saints in the past; they will come again. Those who will be true to that which God has revealed will be assailed from without, and it is not improbable by many from within, the Church. It is not among the improbabilities that the strong hand of government, misguided by evil hands, again will be raised against them. During such trying times who will be true to the revelations of God, to those whom God has



placed to direct his work, to the glorious government under the protecting care of which this Church was organized? Those who have been thoroughly grounded in the eternal truth that principles are greater than men, and must be adhered to even under the severest persecution. Look back over the history of the Church. With what admiration we view the lives of its great earthly leaders! Never, even during the severe trials through which they were forced to pass, were they disloyal to their country. Contend against wickedness and tyranny in high places they did, but ever were ready to fight the battles of their country, or defend the principles upon which its government is founded.

As they stood heroically in defense of political freedom, so they never wavered in their devotion to those eternal principles revealed from heaven. Nor fear nor favoritism could swerve them from that which they knew to be heaven-appointed. Nor did their brethren ever stand in jeopardy of being delivered into the hands of their enemies by them. Under all conditions they were true.

God chooses his own way of testing men and preparing them for the work he designs them to do. "Many are called but few are chosen." The chosen ones are those upon whom he can rely under the most trying conditions. Tests, in themselves apparently trifling, may determine the integrity of those thought of for more important work. It is related of the Prophet Joseph that when he was making up his company to go West, to find a suitable location for his suffering people, where they could worship God without being molested by mob violence, one day he invited a number of brethren to take a horseback ride with him. As the prophet led his little company along the road, he came to a large pool of water, around the edge of which the road made a curve. Without hesitating, the prophet plunged his horse through the water. A number of those with him followed without saying a word, while others followed the road around the pool. It is related that when he made up his company, Joseph selected every man who followed him through the pool of water, and not one of the others was chosen. "Blind obedience," says one. The key is this: intelligent beings moved by the same spirit act in unison. Had the prophet not laid down his life at Carthage, he would have



taken that journey of exploration, and the men chosen to go with him would undoubtedly have been true, even unto the death.

There has been planted in the heart of every intelligent being a feeling of loathing for the traitor. He may be used by the enemies of his country, or his people, to further their purpose, but after they have gotten out of his loathsome service all they desire, the enemies of his people will avoid him as they would one afflicted with a foul and contagious disease. When Judas was made to comprehend the enormity of his crime in the betrayal of his Master, he went to the chief priests and elders and said, "I have sinned in that I have betrayed innocent blood." They replied, "What is that to us? See thou to that." When the British had paid Benedict Arnold the debt they contracted with him for the betrayal of his country, he was cast out from among them as being too vile for their association. Many years ago, while the writer was living in southern Utah, he had a conversation with a certain deputy U. S. marshal, who had become somewhat notorious because of the success he had met with in bringing good men before the courts for their infraction of a law that was aimed at one of the principles of their faith. During this conversation the writer said, "I understand that you have employed, to assist you in your work, what among us are known as 'spotters.'"

"Yes," he replied.

"How do you look upon these men?" the writer inquired.

"Just as you do, but we have to use them," was his reply.

In their work as missionaries our young men and young women go to almost every nation under heaven. They are subjected to all manner of temptations, ridicule and abuse. But, notwithstanding all of this, the number who prove recreant to the sacred trust committed to them is remarkably small. Undoubtedly their constancy, under the trying conditions incident to the missionary's life, is largely due to the splendid training by God-fearing fathers and mothers, and through the organizations of the Church.

Never shall I forget the words spoken by President Joseph F. Smith to a number of missionaries and members of the Church in Kansas City, a number of years ago. President Smith and party had been to St. Louis to attend the dedication of the grounds on

which the buildings for the world's fair were to be built. On their return, the party visited Independence and Kansas City. At mission headquarters short services were held, and it was at these services that the words above referred to were spoken. After speaking of the generous treatment he and his party had received at St. Louis, he said, "But as we associate with the wealthy and the eminent of the world, we must not forget that we are God's people—that we must be a light to the world. We must not forget that it is our mission to uphold the high standard required by the gospel. When a man holding the priesthood begins to eat and drink with the drunken, to engage with the vile in their evil practices, he cuts the cord which binds him to heaven. . . . If any man is untrue to his wife, he cannot keep the spirit of his calling."

He who is true to his brethren, true to his family, true to the government under which he lives, will be true to his God. He who is true to his God will be saved eternally in his celestial kingdom. "We seek after these things."

PROVO, UTAH.

**Nannie L. Richards**, widow of Franklin D. Richards, died January 7, 1911. She was born in Arncliffe, Yorkshire, England, April 15, 1828, and became a member of the Church in 1839. With her parents, she left Liverpool for America, February 5, 1842; she lived in St. Louis for two years, and later moved to Nauvoo, Illinois. On January 25, 1846, she was married to President Willard Richards, in the Nauvoo temple, and with him came west over the plains, in 1848, sharing all the hardships of the pioneers. On August 4, 1860, she settled in Farmington with her family, where she resided for more than thirty years, much of the time under extremely diverse financial circumstances. She moved to Nephi, June 1, 1891, and resided with her daughter until 1894, when she came to Salt Lake City living with her daughter Mary A. Grover. After the death of Dr. Willard Richards, March 11, 1854, she married Franklin D. Richards, March 6, 1857. She has three children with Dr. Willard Richards—Alice Ann Smith, Mary A. Grover, and Dr. Stephen L. Richards; and three with Franklin D. Richards—Minerva E. Knowlton, George Franklin Richards and Frederick W. Richards; and adopted three children of her sister Sarah's. Her posterity numbers one hundred and seven persons. She was a patient, gentle, and kind mother, untiringly devoted to her children, a staunch and faithful member of the Church, and a worthy, upright citizen.

## Editor's Table.

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### Peace or War?

Will the sound of war ere long be silenced in the land? Will disputes arising among the nations be settled by an authoritative court of justice? Surely there are events almost daily occurring that would confirm a belief in an affirmative answer to these questions.

There was no war to speak of in the year just past, but many events occurred that argue for peace. Among them is the recent gift of ten million dollars by Andrew Carnegie, the interest of which, amounting to half a million annually, is to be used for the abolishment of war. And when that is accomplished, the income is to be used for the wiping away of the earth's next greatest evil. Then, there is the proposal to establish at The Hague an international court of arbitral justice. It is called to mind also that war between Peru and Chili and Peru and Ecuador was avoided by peace treaties. The threatening friction between Great Britain and Germany disappeared. The formation of the South African Union, and the signing of a peace treaty between Russia and Japan on July 4, were events tending to stimulate and encourage peace workers. Congress last spring authorized the appointment of a commission to study the problem relating to the limitations of armaments and kindred subjects. Other nations will perhaps appoint similar committees, and these problems will doubtless receive a thorough study before the third Hague conference shall be convened, four years hence.

All these and many other signs of the coming of the hour when deliverance from the curse of war is at hand, are commendable movements in the right direction, and should increase the faith and energy of the friends of peace everywhere.

On the other hand, there are many opposite tendencies. Preparations for war in all the nations are vigorously pushed every day, and there is no abatement in the building of *dreadnaughts*, the drilling of armies, and in the expenditure of untold millions, wrenched from the masses, for these and other accoutrements of war. The United States alone has expended in the past ten years, in preparations for war, according to Representative Tawney of Minnesota, over two billion one hundred and ninety-two million dollars—enough to cover all the fire losses of the country from 1820 to 1905, or enough to build five Panama canals. These facts argue a serious postponement of universal good will.

Many events, too, according to the word of the Lord, must yet happen before the daydawn of permanent peace. The wickedness of nations must be eliminated, the burdens of the oppressor must be lifted from the backs of the oppressed, sin must be smothered, and the love of Christ find a place in the individual hearts of men. The power of darkness must cease to prevail. The gospel of Jesus Christ must be more widely adopted.

The Lord has said, "The hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over his Saints, and shall reign in their midst, and shall come down in judgment upon the world" (Doc. and Cov. 1: 35). To this end, the Lord is making known his will, his marvelous designs, to all mankind, and has declared that the day of judgment shall speedily come. We are told further that those who will not hear the voice of the Lord, in other words, who refuse to adopt in their lives the gospel of Jesus Christ, and fail to listen to his servants, "shall be cut off from among his people:"

For they have strayed from mine ordinances and have broken mine everlasting covenant;

They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall (Doc. and Cov. 1: 15, 16).

The days will come, we are further told, when war will be poured out upon all nations:

And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine and plague and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations (Doc. and Cov. 87: 1, 2, 6; 112: 24-26).

It appears clear from these predictions that peace will come to the earth when men shall have come to a full knowledge of Christ, and shall have adopted his precepts—his message of peace. That very condition will put an end to warring nations, and establish in their stead one universal brotherhood of man.

That this may be done, the gospel of Jesus Christ—the message of peace—must be taught to all nations, kindreds, tongues and people—a work now being extensively done without price by the Latter-day Saints;—and when the righteous shall have adopted its teachings, then shall the end of conflict come. Then shall the Lord have power over his Saints, and shall reign in their midst. The sound of war shall be silenced, and justice shall be dispensed in righteousness by divine authority among the peoples of the earth.

In the meantime, all these efforts tending to the establishment of peace are encouraging manifestations of the influence that the gospel is having upon mankind; but nevertheless, before the sun of universal peace shall arise over the world, we may yet look for many serious conflicts.

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### Messages from the Missions.

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Elder John I. Benson, of Ostersund, Sweden, writes that the work of the Lord is progressing in his district, with prospects for new additions to the Church in the near future. The missionaries are well and enjoying their labors.

President C. Alvin Orme, of the Australian mission, writes, under date of November 22, 1910, that copies of the ERA which reach their mission are read by the elders, and then loaned to Saints and friends, one magazine being used in several homes. They hear favorable comments



## EDITOR'S TABLE.

on the articles, and feel that much good is being accomplished by this free distribution of good magazine literature. "We welcome the IMPROVEMENT ERA to the six conferences in this mission, and wish continued success to our magazine."

LaPriel Gardner and Zella V. Farrer, writing from Zion City, Illinois, call attention to the fact that the eyes of the critical world are turned upon the "Mormons," and speak of the need there is of being true to ourselves and to the King, our Savior. "Often the entire people are judged by the unbecoming acts of only one or two among us; so, also, if every member of the Church is humble and becoming in his actions, it is a force for good to all who become acquainted with him. Our missionary work is thus not confined to the field alone, but to the lives and acts of every person who belongs to the Church at home. Our every act is either a light or a stumbling block to the world." These sisters spend the morning hours tracting, and in the afternoon visit with friends. Good results follow their labors.

Elders Jesse Haws and Andrew Schurink, writing under date of November 28, from Deventer, Holland, one of the oldest and most his-



Jesse Haws, Provo; Andrew  
Schurink, Salt Lake City.

toric Dutch cities, say: "Deventer is situated on the banks of IJssel, one of the largest tributaries of the famous Rhine, It has about thirty-five thousand inhabitants, and the most interesting people in the world. They are of the good old freedom-loving Dutch, with their quaint, old houses, dykes, wooden shoes, and wonderful wind mills. The gospel is making rapid headway, and this nation, which battled eighty years for the privilege of serving God according to the dictates of its people's own conscience, now has the privilege of hearing the fulness of the gospel preached. The people are open-hearted and good, and so far as the great command, 'Love thy neighbor as thyself,' is concerned, the people of the United States could learn a great lesson from them. This year is a record-breaker on baptisms for the Netherlands, and the Saints and missionaries are abundantly blessed."

Elder J. A. Vernon, writing from Larned, Kansas, December 20, 1910, says: "We are meeting with success and enjoying our work."

We recently received some phonograph records containing songs and solos by the Tabernacle choir and organ. On hearing them played, the people become inquisitive, which gives us many opportunities to explain the principles of the gospel, and many comments are made on them, especially on the song entitled "O my Father!" The ERA is a great help to us in preaching the gospel, and the elders look forward with longing for each issue. We wish the publishers and readers a Merry Christmas and a Happy New Year."



TRACTING, ELLSWORTH, KAN.

Elder O. T. Harmon, writing from St. Johns, Kansas, December 15, calls attention to the Latter-day Saint Sunday school at Poe, Kansas, organized March 9, 1909, of which he encloses a photograph. The majority of the members are not Latter-day Saints, but are strong investigators, who are studying the Book of Mormon in their classes. The photo shows himself and Elder A. Dallen, of the St. Johns Conference, tracting at Ellsworth, Kansas. The elders enjoy their work, and sold, during the month of October, one hundred and thirty-eight Books of Mormon.



L. D. S. SUNDAY SCHOOL, POE, KANSAS.



ELDERS OF THE WEST PENNSYLVANIA CONFERENCE.

Back row—left to right: William A. Morris, Safford, Arizona; J. C. Bailey, Ogden, Utah; L. T. Hammond, Ashton  
 L. William Jensen, Ovid, Idaho; J. L. Prince, New Harmony, Utah; H. R. Nelson, Cleveland, Idaho. Second  
 row: C. A. Richards, Carey, Albert Boss, Niter, Idaho; E. F. Baldwin, Beaver, Utah; J. D. Lee, M. Mor-  
 tensen, Safford, Arizona; A. M. Maughan, Preston, Idaho; J. C. Bailey, Ogden, Utah. Front row—  
 left to right: T. H. Cook, Fountain Green, E. F. Birch, Knightsville, M. Brown, Ogden, Utah;  
 Mission President Ben E. Rich, New York; Conference President Heber D. Clark,  
 Auburn, Wyoming; A. E. Stanger, Lincoln, and Charles A. Nuffer, Preston, Idaho.

Writing from Allegheny, Pennsylvania, December 12, 1910, Elder Heber D. Clark says: "We have eighteen elders located in seven different districts. In each of three of these centers there is a Sunday school, a regular sacrament meeting, and a Mutual Improvement Association, all well equipped with officers, and each with a good attendance. In the other four districts, where halls are not available, meetings and classes are held at the homes of the people. In all, we have three hundred and twelve members of the Church; twenty-one of these joined this year. Thirty local brethren hold the priesthood. The branch at Fairview, in Franklin county, is presided over by Elder A. E. Stanger, aided by Elder Martin Martinsen. The stone, L. D. S. meetinghouse there is the only one of its kind in the state. Nine new members were added to the branch, by baptism, this summer, which gives them a total membership of over forty. During the season, twelve branch conferences were held in different settlements of the Saints, and the local newspapers generally made favorable mention of the work. The people are very friendly and hospitable. The elders have effective conversations upon the gospel with nearly all who accept literature. The prejudice of some of the ministers, in localities where the elders labor, has been aroused, and in a number of cases their sentiments have been "hot against us," but in nearly every instance, for our immediate good, and ultimately for our good probably in every case."

Elder H. R. Merrill gives an account of the lectures of Mr. Hans P. Freece, who recently paid Belfast, Ireland, a visit to warn the people against the dangers of "Mormonism," and to gain the co-operation of the people in placing the "Mormon" question before the Home Secretary, requesting him to prohibit them from preaching or distributing literature in the United Kingdom. He says that the lectures were well attended and that the ministers near Belfast gave the movement their hearty support. A number of those who attended the lectures, however, expressed themselves as being very much disappointed in them. They expected to hear something new from this man, who claims to have been born in the Church, of polygamous parents, but instead he had only the same false stories that have been retold so many times by Mr. Jarman and others. Among other things, he said that he had investigated conditions in Ireland, and had discovered that a number of girls, but not one man, had been shipped out to Utah by the "Mormon" Church. Needless to say, he produced no evidence to this effect, nor did he give any name.

At the Y. M. C. A. lecture, a vote was taken as to whether or not a petition should be placed before the Home Secretary requesting him to take hold of this matter. Eighteen hundred liberty-loving British



subjects voted for the petition to be forwarded. Only seven voted against the measure, and four of them were "Mormons." The Belfast *Evening Telegraph*, of December 5, contains a correspondence from a gentleman in which he takes issue with the eighteen hundred advocates of religious



ELDERS OF THE BELFAST CONFERENCE.

Top row: D. P. Williams, Murray, W. S. Beatie, Salt Lake City, Utah; T. C. Jones, Byron, Wyoming; J. M. McMurdie, Paradise, Utah; V. J. Danielson, Independence, Missouri; W. H. Bolton, Paris, Idaho; L. S. Miles, Smithfield, Samuel Campbell, Salt Lake City, Utah. Second row: Jesse Crosby, Cowley, Wyoming; G. M. Bybee, Jr., Tropic, James W. Randall, Ogden, Utah; I. M. Osborn, Rexburg, Idaho; W. W. Freckleton, Eureka, Utah; L. L. Harris, Cardston, Canada; J. A. Beck, Spanish Fork, J. A. Smith, J. W. Fitches, Salt Lake City, Utah. Third row: A. A. Ellis, Salt Lake City, Utah; H. R. Merrill, Preston, Idaho, President; W. W. Osborn, Salt Lake City, Utah; Mrs. Rudger Clawson and President Rudger Clawson, S. N. Lee (Liverpool office) Brigham City, Elijah Davis, Salt Lake City, William Johnson, Randolph, Utah. Bottom row: T. F. McDonald, Salt Lake City, Utah; A. H. Powell, D. M. Powelson, Raymond, Canada; S. L. Corbridge, Preston, Idaho; J. M. Jones, Mt. Sterling, Utah.

liberty (for themselves), and advises them, in this fashion, to take a better way of exposing the "Mormon" people:

Let us fight error with truth, with the word of the spirit. If we cannot overcome it by this weapon, our public resolution will not do so. If we adopt this bigoted and narrow-minded policy, how can we object or complain if Hindoos, Mohammedans and others follow our "enlightened" example and expel our missionaries from foreign lands? I am glad to find that seven friends of liberty were present, as against eighteen hundred bigots who will not allow others the same liberty they claim for themselves.



Elder Merrill adds: "So much for Mr. Freece and the little ripple he made when he dropped his little vitriol into the hearts of an honest and warm-hearted but impulsive people. The reaction has already set in, and we are confident that "Mormonism" will get a more thorough investigation than it has yet received in this country. We are all for Ireland and her people. Her ever-green fields are an object lesson in growth. There is no drying up or withering away here—it is grow, grow, grow. We have come here to plant the gospel seed among the shamrock, which has for so many years been used to illustrate the trinity—three in one—and we hope it will grow and bear fruit after its kind. God bless Ireland and her people! We elders are pushed and pulled and misrepresented by those who do not know us, but those who are acquainted with us show us the sunny side of the warm Irish character. An Irish friend is one upon whom you can depend—as the old gentleman used to say at home, 'He will fight for ye at the drap of the hat, and will drap it himself.'"

Elders Walter A. Hancock and George C. Rounds write from Lowell, Massachusetts, December 16, that the first conference of the Lowell branch had just been held by the elders laboring there, assisted by Conference President John C. Tolton, and Elder James B. McQueen, of the Lynn branch. The work in Lowell was opened by the writers on October 11, 1909. They have now a large circle of friends and investigators,



ELDERS OF LOWELL, MASSACHUSETTS.

Back row: James B. McQueen, Preston, Idaho; Conference President John C. Tolton, Beaver, Utah. Front row: Walter A. Hancock, Montpelier, George C. Rounds, Iona, Idaho.

and five members of the Church, one of whom, Sister Reed, joined the Church sixty-four years ago, when the first branch was established there. She has remained true to the faith through all these years. A hall is engaged in which they hold meetings, and they hope to have a successful campaign during the present winter, and for the coming years.

President Lewis M. Jensen, of the Fairmont, West Virginia conference of the Eastern States mission, writes, December 17, 1910, that the missionaries there are meeting with good success and making many friends. A Sunday school of twenty-five members is organized, and meets every Sunday morning, on which day, also, a sacrament meeting is held. The Mutual Improvement Association meeting is held every Tuesday evening, and singing practice on Thursday evening, with great success. At each practice a short gospel address is given, and it is found that the songs of Zion preach sermons to people who could not be reached in any other way. From three to five cottage meetings are held every week among Saints and friends. A larger number of Books



NORTHWEST VIRGINIA CONFERENCE.

Back row: Ambrose B. Kessler and wife, Salt Lake City, Utah; Front row, left to right: Frank M. Johnson, Springville, Utah; President Lewis M. Jensen, La Grand, Oregon; Abram Jones, Adamsville, Utah.

of Mormon, and other smaller books, are sold weekly. In the past ten months forty-one baptisms were performed in that conference. A Sunday school is also conducted at Churches Fork, Wetzell county, at which

seven or eight families, who are not members of the Church, but who are very much interested in the gospel, take part. All the elders are in good health, and feel that God is blessing them in their labors.

In Belfast, Ireland, Mr. Hans P. Freece, an anti-"Mormon" lecturer, held forth in several lectures against the Latter-day Saints, with a view to getting the Home Secretary to prevent the "Mormons" from having a right to distribute literature in the United Kingdom. Some of the native Latter-day Saints were very much put out over the lectures. Elder H. R. Merrill states that one old gentleman, who has served the royal navy, and who has been a member of the Church for years, was aroused to boiling point, and said, in a testimony meeting, that the past month had been the happiest month of his life, for he had had an opportunity to defend the faith before friend and foe. Another of the aged members of the Church tells of a man who came to him and asked if he had been to hear the Freece lectures.

"No, I have not," Brother Stewart replied.

"Why didn't you? Man dear, we got good value!"

"I can hear lies enough about the 'Mormons' without going to hear him," Brother Stewart replied.

"Are you a 'Mormon?' " the man asked surprisedly.

"Indeed, and I think I am!" was the reply.

"Man, you should hear the minister of the mission hall tell of them! He can tell some queer things about the 'Mormonites.' "

"Indeed, an' he's been to my house," was the reply.

"An' what did you say till him?"

"I was out in the yard sawin' a bit of a stick, when he came to my house. My wife goes to the mothers' meetin' that's held there occasionally. She came to the door and says, 'John, come in; the minister is here.' 'Has he any message for me?' says I. 'Come in and hear,' says she. So I went in. When I got inside the house, the minister said, 'Where do you go to church?' 'I go to the 'Mormons,' " says I. 'Hell will be your portion if you continue to go there!' says he. Says I (may God forgi' me for it!) 'You're a d——d liar!' Says he, 'I think I'll be goin'. 'Indeed, an' you could ha' gone long ago had ye asked me!' says I."

"You shouldn't ha' said that till him," the man said.

"I know I shouldn't," said Brother Stewart, "but when the de'il's in the house, I had to be able wi' him!"



ELDERS OF THE SHEFFIELD, ENGLAND, CONFERENCE.

First row (bottom)—left to right: Lydia Clawson, Heber P. Cooper, William Thurgood, Silas L. Rogers, R. V. Harman, Lorenzo Clawson. Second row: Albert McCann (Branch President), Horace W. Bond (Clerk), Gay Clawson, Samuel Cottom (Conference President), Rudger Clawson (Mission President), Lydia S. Clawson, Christopher Boynton. Third row: John H. Vaughan, William Holmes, William S. Thorley, John B. Hirst, Frederick Burton, Thomas C. Parkin, Hyrum B. Clawson, Lefoy Duce, Charles L. Johnson. Fourth row: C. Clyde Brown, Clyde T. Greenwell, John T. Elliott, John Hadfield, Seth Budge, Edwin D. Hatch.



## Priesthood Quorums' Table.

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**Concerning the Course of Study in 1911.**—*To the Presidents of Stakes and Bishops of Wards:* DEAR BRETHREN.—Recent inquiry of the presidencies of the stakes disclosed the fact that a large number of quorums in the Church have not yet completed the courses of study already published, and which have been the basis of work during the last two years. Even those who have completed the work, and who have followed the suggestions of the General Committee on Priesthood Outlines, in holding weekly meetings from January to December, express a desire to review some of the most important lessons. It is, therefore, suggested that the quorums that have not completed their outlines go ahead and complete them, that those who have completed them prepare to review.

It is found, too, that more time can be profitably devoted to the strengthening of the quorums in brotherhood and fraternity, and in assigning members to active service in the Church. For example, let each quorum ascertain how many of its members are on missions, how many are sick, how many are discouraged and disheartened, how many are actively engaged in stake and ward duties, how many more might be so engaged, etc. Let the quorum help the missionaries by letters and with means. Let the quorum, by committee, encourage the discouraged, and so on. In short, let the quorums work together as quorums in sustaining and helping each other, and in building up the Church in their respective wards and stakes.

Now it is, therefore, deemed advisable not to issue the third series of outlines until later in the season, in order that the quorums may have ample opportunity to complete the work already in hand, and to devote especial attention during this year to review and to the faithful performance of duty. All the quorums may then be prepared to take up the study of the new Manuals promptly in the first week of January, 1912.

Those quorums who are ready to review may choose, under the direction of their presiding officers, their own lessons, or may adopt the suggestions for review and study which will be given by the General Committee on Outlines in the IMPROVEMENT ERA.

Let us urge this idea of application, in another way. Priesthood means service—power to officiate among men in the things of God. Every



member of a quorum, from the deacons to the high priests, ought to have, every week, some definite thing to do in the interest of the Church; and quorum officers ought to know that each member is doing something, or the reason why he isn't. To this end class instructors and presiding officers ought to be taught. Some of the stakes furnish an opportunity for such instruction at a monthly priesthood meeting, and it would be well for all the stakes to provide means for such instruction.

The General Committee believes, on information received from stake authorities, that this plan for the present year will prove acceptable to all concerned, give greater impetus to the work, and create more interest in the cause than any other course. They are hopeful, too, that the authorities of the stakes and wards will take hold of the work with spirit, and be better ready than ever to go on with the new outlines when published.

The General Committee on Priesthood Outlines,  
DAVID O. MCKAY, Chairman.  
DAVID A. SMITH, Secretary.

**High Priests' Study.**—"The Principles of the Gospel," is the title of the third Manual, which is written, but will not be distributed until later in the year. In the meantime, it is thought best to review the chief lessons of the past two years, for 1911, and in addition study Vol. II of the *History of the Church*. Brief outlines for the lessons will appear in the March number of the ERA.

**Hints to Seventies on Class Work.**—The greatest fault in our class instruction, in the various quorum classes, is the lack of bringing out in each lesson some main and definite thought. Subjects are taken up during the evening, and when the lesson is all over with, there is, as a rule, a mass of thoughts, but nothing right clear and to the point to carry home to the members of the quorums. Then, again, much time is often wasted in useless and profitless discussion of subjects that lead from the main text of the lesson, and as a result, the students are again confused.

To conduct a lesson well requires two things: First, the instructor must have the subject well in hand; and secondly, the members should be ready to respond to questions that are asked by the instructor or class leader. The successful teacher gets all the members to answer and ask questions during the evening, and sees to it that all questions bear on the subject in hand. There is no wandering away from the main centre of thought. For a lesson to be well learned, it means that there is some definite thought around which all other thoughts are grouped. If a member of a quorum learns but one generalization every week, he is

doing well. It is not the few conventional facts that we get from our lessons that count, it is the broad generalizations that we make and press into our minds, that they may be kept to make us intellectually stronger. A learning of a few facts in religion or history does not constitute knowledge. It is the obtaining of great fundamental and essential principles of a subject that adds to our store of knowledge. We must, then, in each lesson, be definite. We must stay with the subject in all questions and discussions; and at the end of the lesson we must be able to grasp one fundamental generalization to take home with us. Then we will note progress all along the line.

In a future article we will discuss the method of taking up a lesson in a quorum meeting, bringing out somewhat in detail, the essential elements that make up a good lesson and class recitation. We will take a subject from the Year Book and show, as briefly and clearly as possible, how to conduct a good lesson.—LEVI EDGAR YOUNG.

**Elders' Course of Study.**—The elders' course of study for 1911 is one in application. Part Two, in the First Year's Outline, contains suggestions that are vital at all times, either in quorum work or in the individual life of the elder.

These lessons were not thoroughly considered during 1908, principally because of the abundance of subject matter in Part One, which many class leaders took up in detail during the recitation period. Consuming all the allotted time in this discussion, they had, in many instances, to omit Part Two altogether.

Now, the principles of the gospel save us only as we apply them to our daily lives; and elders' duties become blessings to them and helpful to others, only so far as they perform those duties with energy and sincerity. "To him who knoweth to do good and doeth it not, to him it is sin."

It is the opinion, among the presiding officers in the stakes and wards, that this year might be spent most profitably in considering the application of the principles and suggestions contained in the outlines already published.

The third outline is ready for the printer, but will not be distributed until later in the season. In the meantime, it is earnestly desired that diligent efforts be put forth to make the quorums *living* quorums; and to have every elder a useful man in some phase of this great latter-day work.

With this end in view, it is suggested that the following lessons be studied, and the suggestions carefully and continually applied.

It is further suggested that the following books be read as supplementary work by every elder in the Church. They may be had at the Deseret Sunday School Union Book Store: *The Strength of Being Clean*,

David Starr Jordan; *Character the Greatest Thing in the World*, O. S. Marden—thirty-five cents each; discount when ordered in quorum lots.

The "open lessons" in the course may be used in considering the important chapters of these works, or as special lecture nights. Presidents of quorums and class leaders should prepare carefully to make every lesson so interesting and instructive that all participating will desire to come again.

## FEBRUARY.

Lesson 1.—The Elders' Special Place. Part Two, Lesson 4 (First Year Outline).

Lesson 2.—The Elders' Special Place. Part Two, Lesson 4 (First Year Outline).

Lesson 3.—Privileges and Duties of the Elder. Part Two, Lesson 10 and Lesson 15 (First Year Outline and Second Year Outline).

## MARCH.

Lesson 4.—Ward Duties of the Elder. Part Two, Lesson 17 (First Year Outline).

Lesson 5.—The Elder in Auxiliary Associations. Part Two, Lesson 18 (First Year Outline).

Lesson 6.—Stake Duties of the Elder. Part Two, Lesson 19 (First Year Outline).

## APRIL.

Lesson 7.—Organization of Elders' Quorums. Qualifications of Members of Elders' Quorums. Part Two, Lesson 5 (First Year Outline). Elders should be observers of the Sabbath day, men who sustain authority, tithe-payers, observers of the Word of Wisdom, and willing to serve the Church.

Qualifications of Officers—See Part Two, Lessons 6, 7, 8, 9 (First Year Outline).

Lesson 8.—Ordination. Part Two, Lesson 12 (First Year Outline). In considering this lesson, give thorough instructions, and as much practice as possible in the essentials of ordinations.

Lesson 9.—Consecrating Oil. Let a member give a talk on the uses and virtues of olive oil. Give practice in consecrating. Part Two, Lesson 15 (First Year Outline).

## MAY.

Lesson 10.—The Administration of the Sick. Part Two, Lesson 14 (First Year Outline).

Lesson 11.—The Administration of the Sick. Part Two, Lesson 16 (First Year Outline).

Lesson 12. Open Night.

## JUNE.

Lesson 13.—The Blessing of Children. Give a talk on the Savior's example, (see reference in Bible and Book of Mormon, Mark 18: 13-16; Moroni 8: 2, 3).

Lesson 14.—Responsibility of Fatherhood. Part Two, Lesson 20, 21 (First Year Outline).

Lesson 15.—Family Prayer. Part Two, Lesson 23 (First Year Outline).

## JULY.

Lesson 16.—Obligations to Parents and Family. Part Two, Lesson 26 (First Year Outline).

Lesson 17.—Personal Purity. Part Two, Lesson 28 (First Year Outline).

Lesson 18.—Tithing. Part Two, Lesson 29 (First Year Outline).

## AUGUST.

Lesson 19.—Baptism. Part Two, Lesson 3 (First Year Outline; Lesson 30, Second Year Outline; See also Lesson 24, Second Year Outline).

Lesson 20.—Confirmations. How to confirm members—how to confer the Holy Ghost. Part Two, Lesson 13, Lesson 31 (First and Second Year Outlines).

Lesson 21.—Marriage. Part Two, Lesson 33 (First Year Outline).

## SEPTEMBER.

Lesson 22.—Marriage. Part Two, Lesson 33-36 (First Year Outline).

Lesson 23.—Open night.

Lesson 24.—How to Use Sacred Things. Lesson 20 (Second Year Outline).

## OCTOBER.

Lesson 25.—The Sabbath Day. Lesson 33 (Second Year Outline).

Lesson 26.—The Administration of the Sacrament. Lesson 32 (Second Year Outline—memorize both blessings).

Lesson 27.—Open night.

## NOVEMBER.

Lesson 28.—The Word of Wisdom. Part Two, Lesson 30 (First Year Outline—memorize section 89, Doctrine and Covenants.)

Lesson 29.—Testimony of the Three Witnesses (Second Year Outline—memorize).

Lesson 30.—Open Night.

## DECEMBER.

Lesson 31.—The Articles of Faith (Memorize the first five).

Lesson 32.—The Articles of Faith (Memorize Nos. 6, 7, 8, 9).

Lesson 33.—The Articles of Faith (Memorize Nos. 10, 11, 12, 13).

**Teachers' Quorums.**—It is suggested that the teachers' quorums take up the "History of the Priesthood," as outlined in the first years' course prepared for the teachers, using Keeler's *Lesser Priesthood* as a text book. Nine lessons are outlined on priesthood, each of which may be sub-divided as the instructor may decide; and it is thought that the first half of the present year may be profitably devoted to this study. The last half-year can be spent in lessons selected from Part Two of the first years' course. The class instructor may find it profitable to give the lessons on "Easter," "Arbor day," "Memorial day," etc., as outlined in Part Two, on the Monday nights closest to these several days, displacing the regular priesthood lessons, if thought best.

**Deacons' Study.**—In order that the deacons' quorums that have taken up and finished the outlines for the past two years may not be at a loss for work for the present year, it is suggested that they take up the following courses of study:

*The Story of the Book of Mormon*, by Elder George Reynolds, which can be purchased from the Deseret News, or the Deseret Sunday School Union Book Store, or the Bureau of Information. Such reference should be made to the Book of Mormon itself as is necessary to make the lessons most interesting and instructive. Lessons should be assigned, and all the members of the quorum should come to class prepared, and every effort be made to inspire the deacons to form the habit of living the virtues. The instructor is urged to fit one of the following subjects to each of the lessons, or choose other subjects equally important: Quorum meetings; passing of the sacrament; ushering; gathering the fast offerings; aid in caring for the meetinghouse and grounds; aiding the poor, infirm and widow; honor thy father and thy mother; playing fair; keeping our minds and bodies clean; power of prayer; the strength of faith; being an exemplary missionary; the value of money; the peacemaker; be guided by the Holy Spirit; repentance and forgiveness; to be exemplary; part of your time belongs to the Lord; overcoming obstacles; choice of language; gaining a testimony; shunning the use of tobacco, liquor, etc.; obedience; disobedience; true friendship; loyalty to those in authority; the word of wisdom; sacrificing temporal comfort for the love of the Lord; how should we maintain power and influence by virtue of the priesthood? character-assassination; pleasure.



# Mutual Work.

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## Quarterly Conjoint Meetings.

Ward presidents of Mutual Improvement Associations, and particularly stake superintendents, are instructed by the General Board to be present and take places on the stands at Sunday evening meetings of quarterly conferences in the various stakes of Zion. These quarterly gatherings of the young people are very important, because this meeting is about the only opportunity that the young people have, as organizations, to listen to the instructions of the leading authorities of the Church, the twelve apostles and the presidents of seventy. A suitable program of music, and one exercise from each of the M. I. A. organizations, should be given on these occasions, taken from the manuals that have been studied during the season. It is important that all the officers, both the young men and the young women, take places on the stand, and that, as far as possible, representatives and members from each organization be present. There has been some neglect in this matter, and it is time that the officers of the young people were taking advantage of this excellent opportunity granted to the associations, by making these meetings not only the best attended, but the most instructive, of any that may be held during the quarterly conference.

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## Questions for Debate.

The following questions have been approved for debates by the General Board of Y. M. M. I. A.:

1. *Resolved*, That the college course should be reduced in length to three years.
2. *Resolved*, That the honor system of examination in colleges is desirable and practicable.
3. *Resolved*, That the recommendations of the Simplified Spelling Board should be generally adopted.
4. *Resolved*, That all studies in college above the first or freshman grade should be elective.
5. *Resolved*, That it would be for the best interests of the students of the United States to have colleges situated in large cities.

## Passing Events.

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**Canada to have a Navy.**—The Dominion parliament decided by a majority vote of fifty-six on December 2, last, that contracts for the construction of ten Canadian war vessels, will soon be let. They are to be built in Canada, and since there are now no shipyards capable to fill the contract, the contracts will likely go to some British firm which will establish such a yard.

**A postal savings bank** opened at Provo, January 3, the first in the state of Utah. Postmaster James Clove was the first depositor. He received certificate No. 1 for one dollar. Several others followed. In every state of the United States a similar bank was opened, the whole being an experiment to ascertain the practicability of postal savings banks in the nation.

**For the abolition of international war**, Mr. Andrew Carnegie has transferred to a board of trustees, twenty-seven in number, Senator Root of New York as president, ten million dollars, in five per cent first mortgage bonds. The proceeds, five hundred thousand dollars annually, is to be freely used by the board to establish a lasting, world-wide peace. When war is abolished, the fund is still to be used for the banishment of the next most degrading evil.

**The number of wards** in the various stakes of Zion increased from 689, in 1909, to 696 in 1910. There are now 62 stakes, not including the California mission, where five wards were organized in 1910. Duchesne stake, with four wards, and Carbon, with seven wards, were organized in 1910. Bear Lake stake has 23 wards, the largest number in any of the stakes; Oneida and St. George each has 20; Cassia and Granite each 19; then Blackfoot and Sevier 18 each; and summit 17. In point of Church population Granite stands first in the Church followed by Utah, Salt Lake and Nebo, in order.

**Senator Stephen B. Elkins** of West Virginia, died January 4, 1911, at Washington. He was born in Perry county, Ohio, September 26, 1841. He graduated from the University of Missouri, and went to New Mexico in 1864, where he had extensive business interests. Her

he became in succession attorney-general, U. S. district attorney, member of the legislature, and delegate to Congress. He afterwards went to West Virginia, where he built up a great fortune, and entered politics. In 1891 he was chosen secretary of war by President Benjamin Harrison, and in 1895 was elected to the Senate. A great deal of recent gossip connected his daughter Catherine's name with the Italian Duke of Abruzzi, but he always denied that there was any understanding of marriage between them.

**The Utah Legislature**, ninth session, met on January 9, 1911, and organized by electing Senator Henry Gardner, of Spanish Fork, president of the Senate; and E. W. Robinson, of Logan, Speaker of the House. Governor William Spry read his message to the joint session on the 10th. It is a lengthy document touching on the needs of every department of the state, and recommending the passage of a local option bill "with provision for the proper regulation and control of the liquor traffic, as pledged in the platform" of the Republican party. Senator George Sutherland was elected to succeed himself as U. S. Senator at the conjoint session, Jan. 18.

**Elder John Edward Kirkman**, son of Mr. and Mrs. John Kirkman, of Salt Lake City, and who was laboring as a missionary in the Hawaiian Islands, came to his death by drowning in the sea, on January 10. He was riding a mule along the edge of a precipitous cliff on the island of Maui, when the mule missed its footing and fell with its rider into the sea, and both were carried away with the tide. Elder Kirkman was born March 29, 1886, and was a young man of excellent character. He left for his mission on June 3, 1910. He had been a member of both the Tabernacle and thirty-third ward choirs. His body was found on January 15, and was buried in Kipehulu.

**Rioting in Mexico**, against Americans, took place in the city of Mexico, November 9, when the mob paraded the streets crying death to Americans, and threatening the American consulate. At Guadalajara there was anti-American rioting. The cause of the trouble was the lynching of a man, who was supposed to be a Mexican, at Rock Springs, Texas, November 3, which awakened bitter resentment in Mexico. The disturbance, however, was promptly suppressed, more than two hundred rioters being arrested. The matter has been fixed up between the two governments, and the governor of Texas has promised to use every effort to punish the leaders of the lynchers. Later, a revolution was planned to overthrow the government on November 20, but it failed, not without

considerable bloodshed, however, and much alarm, especially in the state of Chihuahua, where matters are still in uproar at this writing.

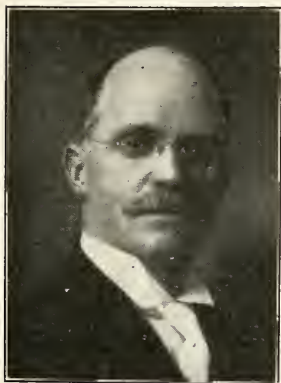
**The Western Pacific Railway** has arranged with the D. & R. G. and the Santa Fe for the interchange of passengers. This now gives Salt Lake City three trans-continental lines. The Western Pacific promises to become a strong factor in the material development of the territory traversed by it in Utah, Nevada and California.

**Mary Baker Glover Eddy**, discoverer of Christian Science and founder of the church of that name, died at Chestnut Hill, Newton, near Boston, Mass., December 3, 1910. She was born in Bow, N. H., July 16, 1821. Her fortune, accumulated mostly from her writings, is said to amount to \$2,000,000, which has been given to forward the Christian Science church, founded by this remarkable character. She has also given to the church the perpetual use of her book, *Science and Health, with Key to Scripture*. She discovered Christian Science, or natural healing, in 1866, published her book in 1875, began preaching in 1878, organized the First Church of Christ, Scientist, in Boston, in 1879, and established the Boston, Massachusetts Metaphysical College, in 1881. She had few followers at first, but today the denomination extends to many lands, and numbers millions of adherents. Just now the cult stands in danger of dividing on the question of her resurrection, some holding it will soon take place. Guards are placed over her tomb.

**Patriarch Sanford Bingham, Sr.**, died at his home in Riverdale, near Ogden, in November, 1910, and his remains were buried on Friday, November 25. He was a pioneer of 1847, arriving in the valley with the second company. He was born at Concord, Vermont, May 3, 1821, and was a son of Erastus and Lucinda Bates Bingham. The family joined the "Mormon" Church in 1833, and removed to Kirtland, Ohio, in 1836. The family settled in Weber county in 1850, where he has resided ever since. Elder Bingham married Miss Mary Ann Lewis, June 18, 1847. He owned a large estate in Riverdale, where the family now resides. His posterity numbered more than two hundred and fifty, at the time of his death. For many years he was assessor and collector of Weber county, and bishop of Riverdale, and was an active worker in several capacities, both civil and religious. He was ordained a patriarch, June 20, 1902, and was a man highly respected of all.

**Elder O. D. Romney** has been appointed to preside over the New Zealand mission, and will leave for his field of labor February 13. Mrs. Romney, and their son, O. D., Jr., will be set apart as missionaries,

while their daughter, Vilate, will doubtless also assist in the work. Their



ELDER O. D. ROMNEY.

sons, Melbourn and William, will attend school in Auckland. Their daughter, Gertrude, will be married before they leave, and will be the only one of the family left at home. Elder Romney was educated in the public schools and in the Deseret (now Utah) University. He began work twenty-five years ago as a teamster, and later familiarized himself with every branch of building and contracting. He entered the office of the Geo. Romney Lumber Co., being book-keeper, secretary, treasurer, assistant manager, and now manager, of the very successful business. In 1888 he went

on his first mission to New Zealand, returning by way of Europe in 1892, meeting Sister Romney in New York, after a separation of nearly three and a half years.

Elder Romney has always been connected with the Sunday school, occupying every position from teacher to superintendent. While superintendent of the Twentieth ward, one hundred per cent of the officers and teachers have attended every Union meeting during the past twelve months. He has, until recently, always been associated with the Y. M. M. I. A., in many responsible positions, besides being chairman of the ward finance committee; and was in the presidency of the thirteenth quorum of Seventy, until released to be first assistant superintendent in the Ensign stake Sunday school board, which alone, in all the stakes of the Church, holds weekly Union meetings. His financial prospects were never better, but he believes first in his soul's salvation, and in that of his family and fellow-men, and so he willingly makes the seeming sacrifice which this call demands. Elder Romney was born in Salt Lake City, August 15, 1860, and is a son of Bishop George and Vilate Douglas Romney. The ERA joins his many friends in wishing him and his every blessing, and a successful mission.

**Photos of the barque "Terra Nova,"** taken just prior to her departure from Port Chalmers, "the last port of call," on November 20, 1910, are presented herewith. Port Chalmers is the seaport for the city of Dunedin, New Zealand. The *Terra Nova* had on board the British Antarctic Expedition, under the leadership of Captain Scott, R. N. The





**The late aviation meet at Los Angeles, December 31, 1910,** was a great failure, owing to the death of Aviator Archibald E. Hoxsey.

Before his fatal fall, one could get value for the \$1.50 that it cost, but after that, the matter was very tame.



Latham in Antoinette Monoplane, making a dip.

The year 1910, which marks a new era in the history of man's conquest of the air, came to a sad end in the death of the daring and successful aviators, John B. Moissant, thirty-five years of age, and of French Canadian descent, and Archibald E. Hoxsey—the one at New Orleans, and the other, as stated, at Los Angeles, on the same day. The latter heard of the former's death before he made his fatal attempt to attain an altitude record of twelve thousand feet. He had

already made, at a former trial, 11,474 feet, and a continuous flight of three hours, seventeen minutes, but on the occasion of his death, he soared over Mount Wilson, the highest peak in the vicinity, to an altitude of 7,142 feet, where he started to descend, and when 530 feet in the air lost control of his machine, which fell straight down and crushed him.

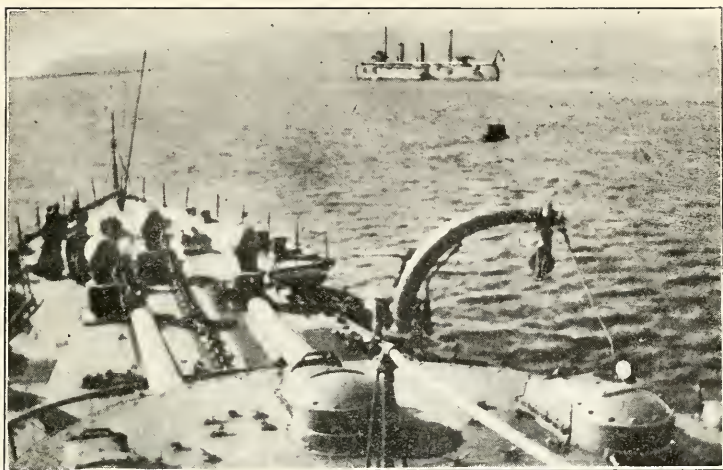
**The "Tournament of Roses"** at Pasadena was a very beautiful affair. People left their homes at daybreak, coming from all parts of the surrounding country, to be on time. In all, about 125,000 people were gathered on three of the principal streets of a city boasting 30,000 inhabitants; one may imagine how crowded were the streets, but "the sight was worth the effort," writes Gerald Anderson.



HOTEL MARYLAND FLOAT,  
Pasadena Rose Carnival, Jan. 2, 1911.

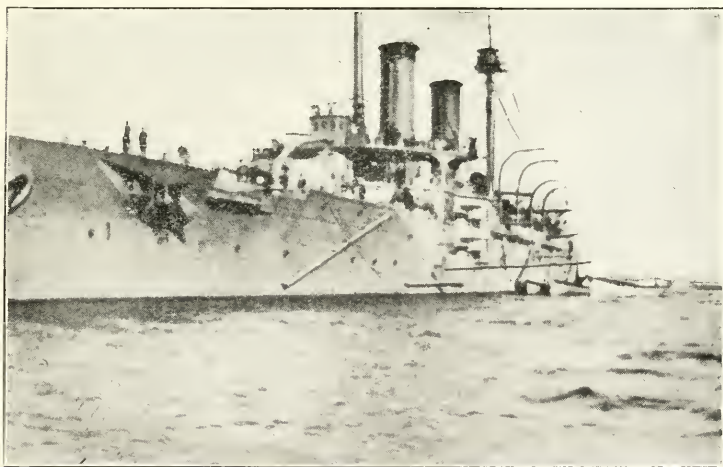


"CHANTICLEER" FLOAT,  
Flower Parade, Rose Carnival, Pasadena, Cal., Jan. 1, 1911.



ON A JAPANESE BATTLESHIP IN PASADENA HARBOR, CALIFORNIA.

“**The Japanese warships** in the harbor of Pasadena, was an interesting sight to me,” writes Gerald Anderson, who had the privilege of boarding them a short time ago. “The outside is scarred by cannon ball, received in the Japanese-Russian war. The armor is six inches thick, and there are eight eight-inch guns. The ship is not very large, measuring only three hundred feet in length. In view of the very kind and considerate



JAPANESE BATTLESHIP IN PASADENA HARBOR, CALIFORNIA. ]



treatment our battleships received some time ago in Japan, the treatment accorded the Japanese in Pasadena was shabby. The management of the Maryland hotel (the social function hotel of the town) sent out invitations to the officers to attend a reception in their honor. This was done, however, without first notifying the 'social set.' When the young ladies received their invitations, they were very indignant and refused to participate. The officers were very much insulted. A reception arranged to be held on shipboard by the officers was called off, as well as a contemplated visit to the warships of the school children of Los Angeles and vicinity."

**The Chief Justice of the Supreme Court** of the United States is the greatest judicial officer in the world. In no other nation is there a tribunal comparable to the highest American court. It has recently been said, and with great truth, that the Supreme Court governs the nation. The court was organized in 1789, and eight great jurists have served as Chief Justice of the United States. The late Chief Justice Melville W. Fuller, who died in Sorrento, Maine, July 4th last, next to John Marshall and Robert B. Taney, served longer than any one—twenty-two years. To him it fell to define the relation of the national government to social and industrial activities; while to John Marshall belongs the credit of laying down the principles on which the Constitution must be interpreted. At the 1910-11 session of the Supreme Court, which opened at Washington, October 10 last, the oath of office was administered to Charles E. Hughes, of New York, as associate justice. On December 12, President Taft sent to the Senate the nominations of Associate justice Edward Douglas White, a Democrat of Louisiana, to be Chief Justice of the Supreme Court of the United States; Judge Willis Van Devanter, of Wyoming, a Republican, fifty-one years old, and Judge Joseph Rucker Lamar, also a Democrat, fifty-three years old, of Georgia, to be Associate Justices. Chief Justice White is sixty-five years of age, served in the Confederate army, was a senator from Louisiana, 1891-4, and received the appointment of Associate Justice of the Supreme Court in 1894. All the appointments give good satisfaction. It seldom falls to the lot of a president to make so many appointments for the Supreme Court as President Taft now has made; and considering their importance, the country is lucky in having a president with excellent legal ability and hence specially qualified for the task.

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